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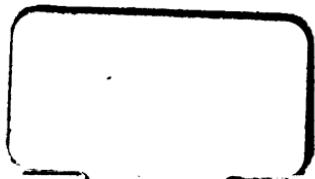
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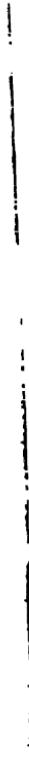
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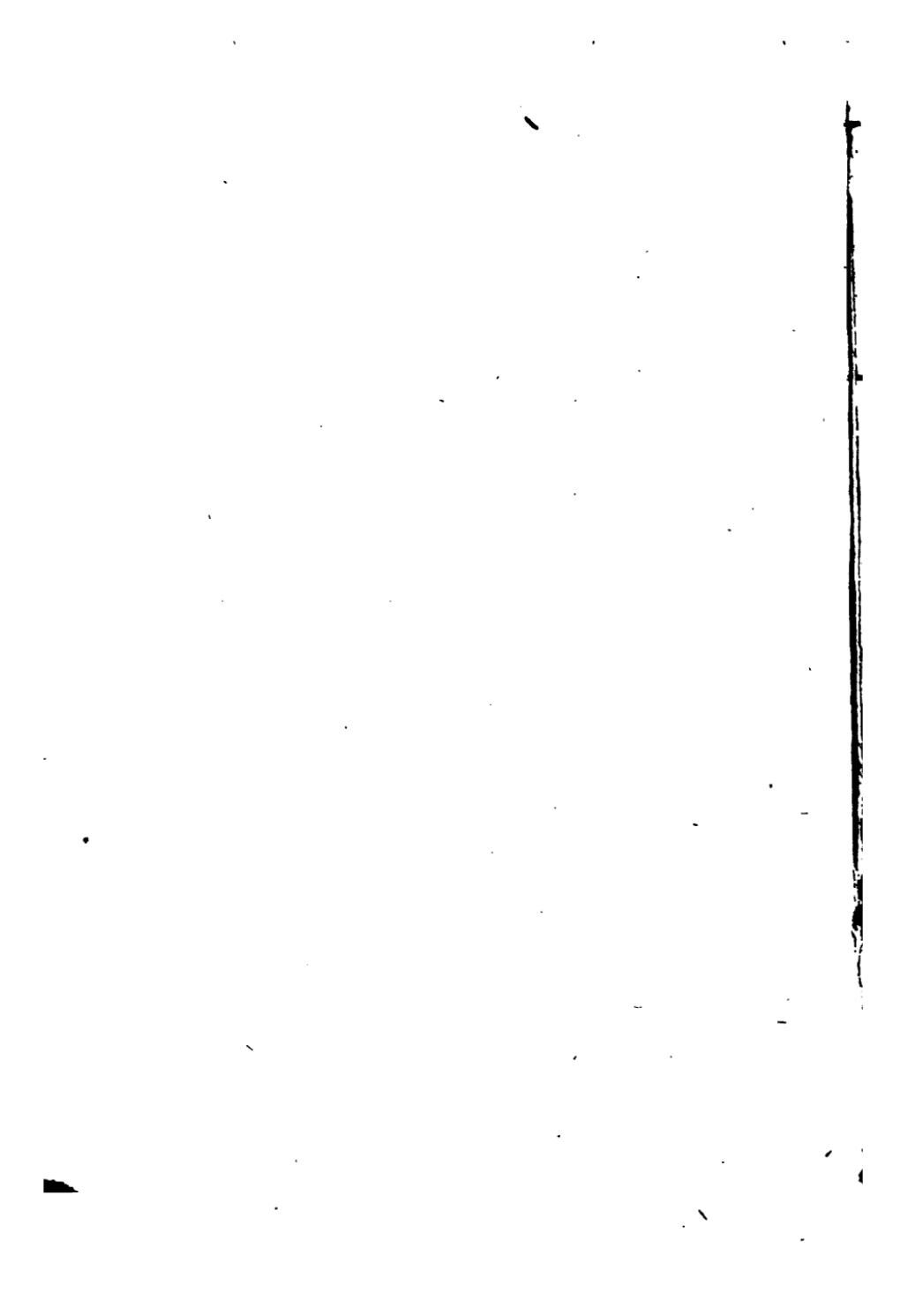
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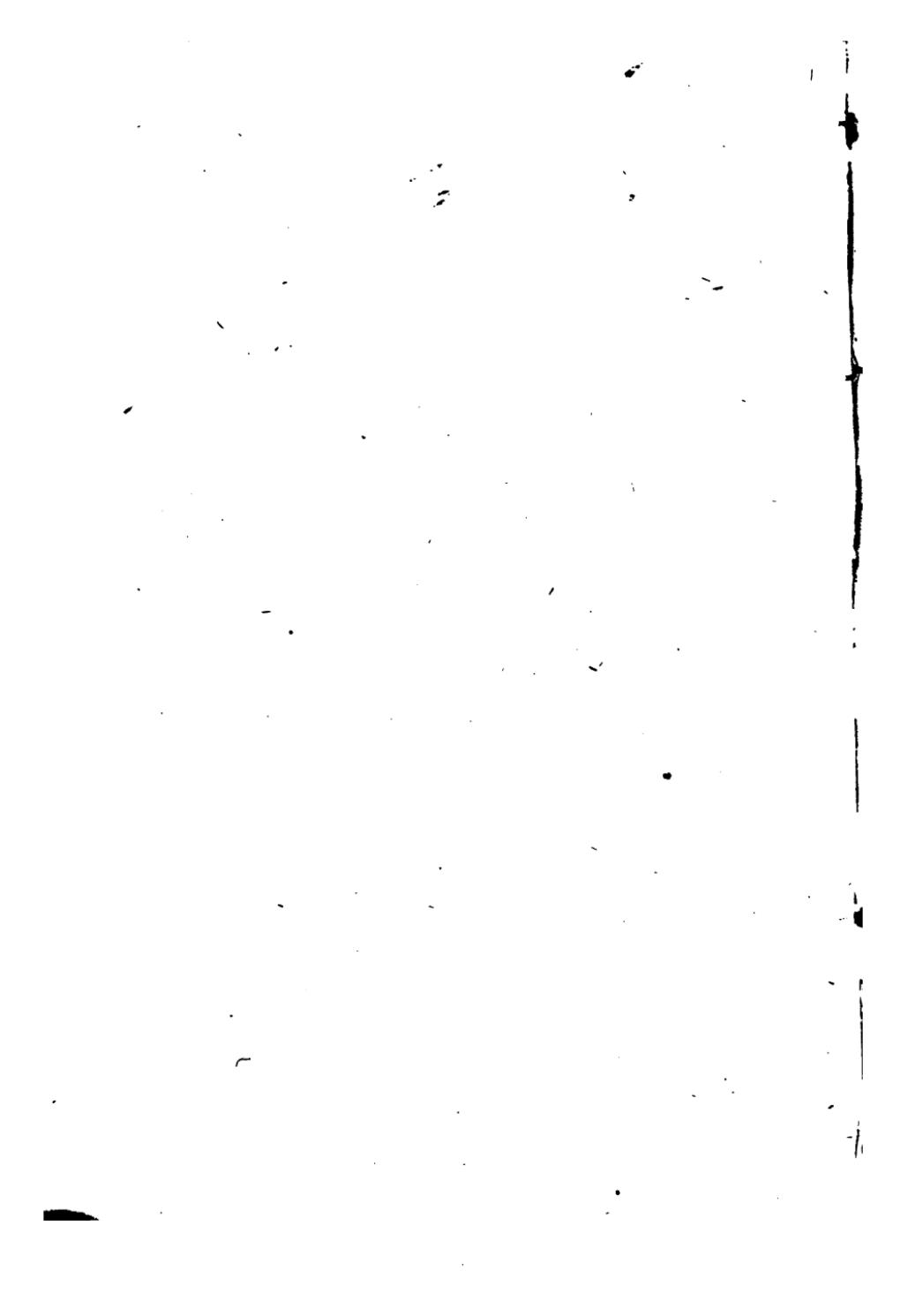
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THE
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Ecclesiastical Year-Book;

CONTAINING

- I. THE PRESENT RELIGIOUS STATISTICS OF THE WORLD.
- II. A BRIEF RELIGIOUS HISTORY OF ALL DENOMINATIONS
IN ALL COUNTRIES DURING THE PAST YEAR.

VOLUME I.

THE RELIGIOUS STATISTICS AND HISTORY OF THE YEAR 1859

BY

ALEXANDER J^Y SCHEM,
PROFESSOR OF HEBREW AND MODERN LANGUAGES IN DICKINSON COLLEGE

NEW-YORK:

H. DAYTON, NO. 36 HOWARD STREET.

1860.

Entered, according to Act of Congress, in the year 1860,

BY H. DAYTON,

In the Clerk's Office of the District Court of the United States, for the Southern
District of New-York.

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3-6-1933

RECOMMENDATIONS.

From Rev. J. McCLINTOCK, D. D., President of Troy University.

② 3 - 3 - 3 - 6 - 3 - 3 - 3 -

I have been intimately associated with Professor Schem in literary labors for a number of years, and know the character and extent of his studies. No one, to my knowledge, in Europe or America, has pursued the study of modern Ecclesiastical History or Statistics so thoroughly and completely as he has done, or with better opportunities. His proposed *Ecclesiastical Year-Book* will not be a second-hand compilation, but a thorough digest of the most recent facts, gathered with the utmost care from authentic sources, in all countries and of all religions. The value of such a publication depends upon its fidelity and accuracy. That Professor Schem's book will have these qualities, to an unexampled degree, I am well assured. I earnestly hope that the success of the first issue will warrant the continuance of the publication.

From Rev. ABEI STEVENS, LL. D., Editor of Christian Advocate and Journal.

We have had literary relations with Professor Schem for several years, and we are free to say that we know of no man who has better qualifications for this important task. No available European and American Almanac, affording data for it, has escaped him. We have examined his manuscript, and we predict that it will be a most thorough and reliable work.

From the NEW-YORK TRIBUNE.

The novel plan of this work, and the eminent qualifications of Professor Schem for its successful execution, will commend it to the attention of the public as a welcome addition to the sources of religious intelligence.

From Rev. H. B. SMITH, D. D., Union Theological Seminary, N. Y.

From my knowledge of Professor Schem and his studies, I am convinced that his Year-Book will be a most excellent and useful work.

From the AMERICAN THEOLOGICAL REVIEW, February, 1860.

Professor A. J. Schem is preparing an American Ecclesiastical Year-Book. The author has a more thorough knowledge of the present statistics of Christianity all over the world than any other man in the country.

From Rev. DR. WEDDON, D. D. (METHODIST QUARTERLY REVIEW, April, 1860.)

Professor Schem has for some years furnished the readers of our Quarterly with a proof of his ability and mastery in this department. No man of the age is probably better accomplished for the work.

RECOMMENDATIONS.

From Rev. W. P. STRICKLAND.

Professor Schem's connection with the religious press in the department of ecclesiastical history for many years past, eminently qualifies him for the task which he has undertaken, and the extensive circulation given to his articles in various religious journals, will insure him success.

From Rev. P. SCHAFF, D. D., Mercersburg, Pa.

Professor Alexander J. Schem, of Dickinson College, Carlisle, from his education, extensive knowledge of the religious press in Europe and America, and his peculiar fondness for ecclesiastical statistics, is, in my judgment, admirably qualified to prepare an Ecclesiastical Year-Book, as proposed, which should embody all the important facts of the ecclesiastical history of the year past, and present a comprehensive view of the present statistical state of Christendom, after the manner of Rheinwald's *Acta Ecclesiastica*, and Matthes' *Jahrbuch*.

Theological Seminary, Mercersburg, Jan. 31, 1860.

From St. Louis OBSERVER, (Cumberland Presbyterian.)

Rev. A. J. Schem has in press a work bearing the above title. The author proposes to make such a work as will be acceptable to, and sought for, by the reading religious public. Professor Schem is endorsed by those in whom we have the fullest confidence, as the proper man for getting up such a work. We, therefore, look for it with interest; and shall speak of it, when received, according to its merits.

From the CONGREGATIONAL JOURNAL, Concord, N. H.

No such work has ever been published. If the present attempt should be successful, the work will be invaluable as a book of reference to all interested in the religious state of the world.

From the PRESBYTERIAN WITNESS, Cincinnati.

We invite the attention of our readers to the forthcoming work, as one which is likely to supply a want which has long been felt by the intelligent reading, religious public.

P R E F A C E.

THE ECCLESIASTICAL YEAR-BOOK contains, as the title indicates, two departments, each of which, the author hopes, will supply an acknowledged desideratum.

The first embraces the religious statistics of the world, as far as they could be ascertained, up to the beginning of the year 1860. In preparing this department, the author, who has for many years devoted a great part of his time to the study of current ecclesiastical history and religious statistics, has consulted all important works bearing on the subject, in particular the almanacs of America, England, Germany, France, Holland, Belgium, Italy, and the annual reports of the religious societies in America and Europe. Mistakes in some details, in a work like this, are almost unavoidable, but the author confidently hopes that, on the whole, his work will be found THE COMPLETEST AND MOST RELIABLE COLLECTION OF ECCLESIASTICAL STATISTICS EVER PUBLISHED.

Special attention is invited to the statistical summaries, which are given in the first chapters of the statistical department. They have been compiled with great expense of labor, and will be found useful for reference. They correct some erroneous statements which have had wide currency in cyclopedias, gazetteers, and periodicals, as, *ex. gr.*, the number of Christians in Asia,

which in a great many works is put down at 50,000,000, while a glance over the chapter of the ecclesiastical statistics of Asia in our Year-Book will show that it cannot be more than 13,000,000 ; the number of Greek Christians, for which Dr. Dieterici, whose summary of the ecclesiastical statistics of the world has gone the round of the entire religious press, gives an estimate which is too high by ten millions, etc.

The importance of ecclesiastical statistics is felt more and more each year. They are not only read with interest, but preserved by many for future reference. As yet, there was no periodical presenting from year to year the latest ecclesiastical statistics of the world. The religious newspapers publish many items, but they are too scattered and too incomplete. The religious and general cyclopedias give generally but meagre information, which, moreover, becomes soon antiquated.

No publication can be better adapted to give recent and complete information than a year-book. As this Year-Book is the first periodical publication of the kind, and the first organ for the ecclesiastical statistics of the whole world, the author hopes that it will meet with a friendly reception on the part of all who take an interest in the subject.

The second department of the Year-Book aims at giving a summary of the religious history of the past year : concise and comprehensive as to extent, and fair, impartial, and objective in its language. Many possessors of Church histories and cyclopedias will want a continuation of Church history from the year when their works leave off. This want our Year-Book seeks to supply. The utmost pains have been taken to record nothing but well-authenticated facts, and to state them in a form as objective as possible, and not biased by the views of the author. It too

often occurs, even with regard to current events, that not only denominations of diverging views, but even parties of the same denomination, disagree as to the statement of the *facts*. It seemed to us as the first duty of the annalist to establish the historic truth. If any errors should have been committed in this respect, the author hopes that at least his sincere desire to be *just* toward all, will be recognized. The principal source for the history of every larger denomination has been a leading denominational paper ; and the author has not confined himself to the American press, but Protestant and Roman Catholic papers of England, Germany, France, Holland, Switzerland, Hungary, and Scandinavia, have been carefully used.

The author begs leave, also, to call attention to the recommendations which his enterprise has received from some of the first theologians of America. The reader will find them annexed to this volume.

Sickness, and other circumstances, have retarded the publication of the Year-Book beyond the term for which it was announced, and prevented the author from giving to some chapters that finish which he desired. If the reception of this first volume should warrant a continuation, the author hopes to issue the next volume at an earlier time of the year, and in an improved form.

Being a foreigner by birth, and not having the aid of a translator or reviser, the author asks the kind indulgence of critics and readers for any idioms and constructions that may betray his birth-place.

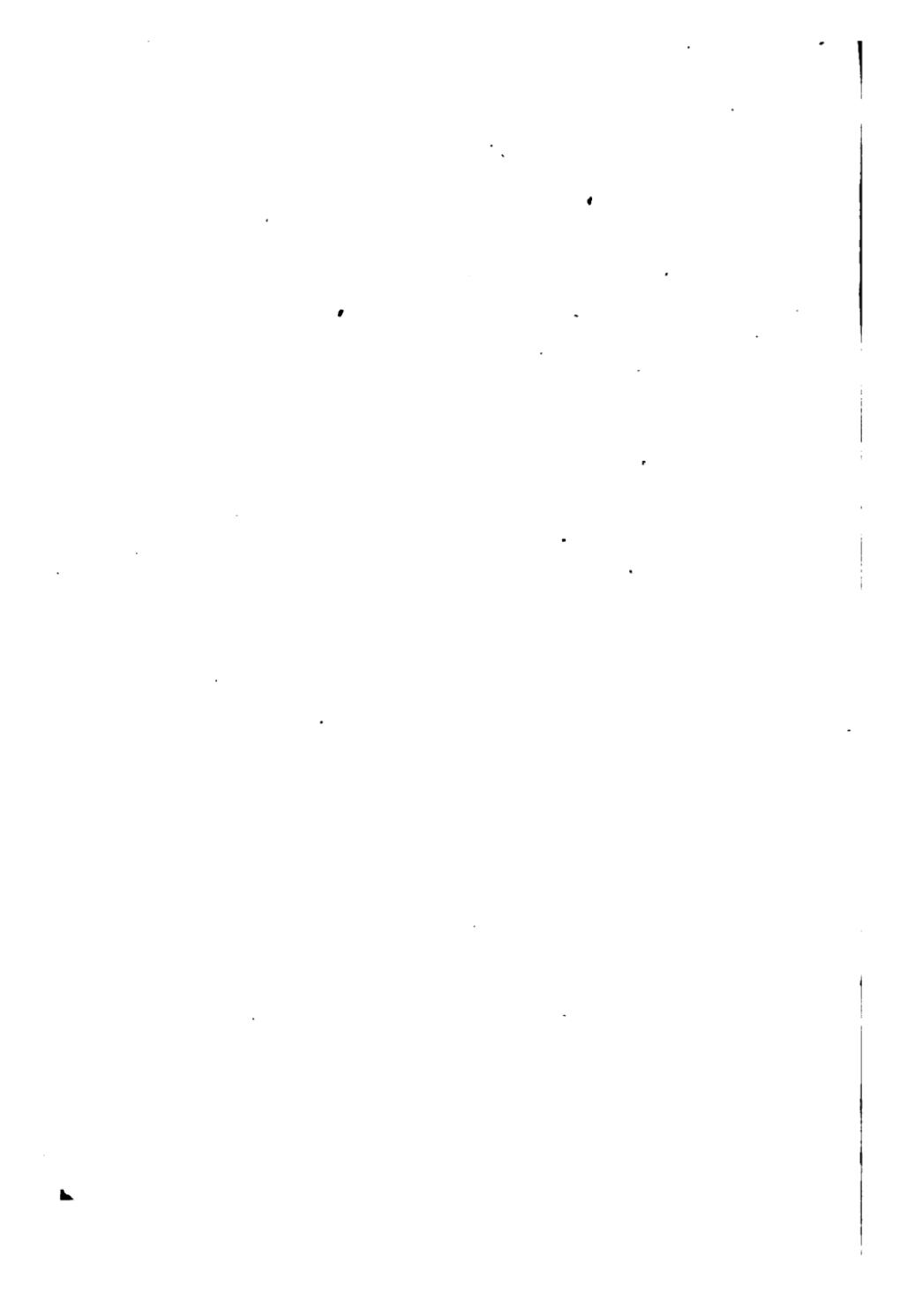


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first Book.

ECCLESIASTICAL STATISTICS.

CHAPTER I.

THE CREDOS OF THE WORLD.

THE following classification of the inhabitants of the earth, according to creeds, is made by the late Dr. Dieterici, of Berlin, one of the ablest statisticians of Germany.* Taking the number 1,300,000,000 as the total population of the earth, he classifies them as follows:

Christians.....	885,000,000, or 25.77 per cent.
Jews.....	5,000,000, or 0.38 "
East-Asiatic religions.....	600,000,000, or 46.15 "
Mohammedans.....	180,000,000, or 12.81 "
Pagans.....	200,000,000, or 15.39 "
Total.....	1,300,000,000, or 100 "

Under the name of East Asiatic religions, Dr. Dieterici comprises Buddhism, Braminism, and the other religions of East India, Farther India, China, Japan, and the islands south of Asia. The number of Roman Catholics Dr. Dieterici estimates at 170,000,000; of Protestants, at 89,000,000; of Greek Christians, at 76,000,000. As to the last statement, which rests on the two obvious mistakes, see our table of the Greek Church. Below we give our own summary of the Christian, the Roman Catholic, and the Protestant population of the world.

* Dr. Petermann's Mittheilungen ueber wichtige neue Erforschungen auf dem Gesammtgebiete der Geographie, 1859, I.

CHAPTER II.

SUMMARY OF THE CHRISTIAN, THE ROMAN CATHOLIC, AND THE PROTESTANT POPULATION OF THE WORLD.

	<i>Protestants.</i>	<i>Rom. Catholics.</i>	<i>Christian.</i>	<i>Total.</i>
America.....	28,520,000.....	86,780,000.....	60,000,000.....	65,000,000
Europe.....	62,315,000.....	138,517,000.....	264,000,000.....	274,000,000
Asia.....	409,000.....	4,165,000.....	12,889,000.....	755,000,000
Africa.....	712,000.....	1,051,000.....	4,986,000.....	200,000,000
Australasia (W. Polynesia).....	1,320,000.....	180,000.....	1,500,000.....	2,000,000
	88,001,000.....	180,704,000.....	948,855,000.....	1,296,000,000

For details, see the tables of the ecclesiastical statistics of America, Europe, Asia, Africa, and Australasia.

CHAPTER III.

ECCLESIASTICAL STATISTICS OF AMERICA.

	<i>Tot. Population.</i>	<i>Protestant.</i>	<i>Rom. Catholic.</i>	<i>Christian.</i>
Russian America.....	54,000.....	—.....	—.....	10,700
British America.....	8,760,000.....	2,200,000.....	1,500,000.....	—
United States.....	27,800,000.....	21,000,000.....	2,500,000.....	—
Mexico.....	7,661,000.....	—.....	7,661,000.....	—
Central America.....	2,187,450.....	—.....	2,187,450.....	—
South America.....	19,494,000.....	20,000.....	19,464,000.....	—
French Possessions.....	278,362.....	—.....	276,362.....	—
Dutch ".....	82,761.....	85,500.....	30,000.....	—
Danish ".....	47,029.....	55,000.....	10,000.....	—
Swedish ".....	18,000.....	—.....	—.....	—
Spanish ".....	1,832,062.....	—.....	1,832,062.....	—
Haiti.....	1,330,000.....	2,000.....	1,329,000.....	—
Free Indians.....	819,000.....	—.....	—.....	—
	64,861,664.....	23,822,500.....	86,789,874.....	60,000,000

REMARKS.

1. *Total.*—The estimate of the total population of the United States is taken from the *Almanac of Gotha* for 1859, and based on the partial censuses taken after 1850.

2. *Protestants.*—To find approximatively the number of Protestants in the United States, we have to deduct from the total population the number of Roman Catholics, Jews, Mormons, and of those who reject Christianity, without professing any other form of religion. It is, of course, impossible to ascertain statistically the number of the latter. Some estimate the number of the population, connected in some way

with the Christian Church, at no more than one half of the population of the United States; others think that, after deducting the number of the Jews, nearly all the rest may be set down, in some respects, as Christians, as the Mormons believe in the inspirations of the Old and New Testaments, and as most of those, who are eclectics with regard to Christianity, admit its superiority over other creeds. The former estimate seems too low, especially if we judge by the fact that public education of the youth is almost exclusively under the direct influence of Christianity, while the latter (which is made ex. gr. by Dieterici) is too high, as the Mormons claim to be a new religion, to the same extent as the Mohammedans, and as there are a growing number of congregations and of papers which expressly disown any connection with Christianity. In Hayti, the mission of the Wesleyans of England, reported, for 1859, four circuits, four chapels, three other preaching places, five missionaries and assistant missionaries, fourteen subordinate agents, one hundred and ninety-nine members, eleven members on trial, two hundred and ninety scholars in schools, twelve hundred attendants on public worship. There is moreover a mission of the American Baptist Free Mission Society in the island, and six churches in connection with the American and Foreign Christian Union. In the British provinces, the census of 1850 gave the Church of England in Canada a population of 268,592; in Nova Scotia, in 1851, 36,482. (*Smith*, p. 77.) British Guiana has one Bishop of the Church of England, with seven rectors, seven Scotch and Reformed preachers, eight missionaries and assistants of the Church Missionary Society.

On other Protestant denominations in the British Provinces, compare tables of Presbyterians, Congregationalists, Methodists, Lutherans, Baptists.

For South and Central America, the American Seamen's Friend Society sustains a missionary at Panama; the Presbyterian Board, at Bogota; the American and Foreign Christian Union, two missionaries in Chili, which has one American and one English chapel; the Presbyterian Board and the Methodist Episcopal Church Missionaries at Buenos Ayres. Brazil has missions of the Seamen's Friend Society, and the American and Foreign Christian Union: also several growing congregations of German and Swiss Protestant immigrants.

3. *Roman Catholics*.—The number of Roman Catholics in Lower Canada is, according to the *Univers* (November 5, 1859), 750,000 of a total population of 890,000; in Upper Canada (*Univers*, November 11, 1859), 170,000, of a total population of 952,000; in Nova Scotia,

New-Brunswick, Newfoundland, and the adjacent islands (*Univers*, November 19, 1859), about 280,000; in Trinidad, Grenada, St. Vincent, and St. Lucia (*American Catholic Almanac* for 1860), 99,500; in Jamaica (*ib.*), 19,000. It has been questioned, whether the population of Hayti can still be set down as Roman Catholic, as the connection with Rome has been broken off long ago, and there are but very few priests in the state.

4. *Other Denominations.*—In Russian America the Greek Church prevails among the Russians. The independent tribes are mostly Pagans. A considerable number of Pagan Indians are also still found in all the other parts of America. Dieterici estimates them at 1,000,000. The Israelite population in the United States is estimated at 200,000. The number of Mormons is stated at 68,700. The Spiritualists claim about 1,000,000 of believers in the United States.

CHAPTER IV.

ECCLESIASTICAL STATISTICS OF EUROPE.

	Total.	Census of	Rom. Catholics.	Protestants.
Portugal.....	8,568,000.....	1857.....	8,459,000.....	7,000
Spain.....	16,301,851.....	1857.....	16,295,851.....	5,000
France.....	36,687,299.....	1866.....	35,480,000.....	794,230
Austria, including Venetia.....	86,401,804.....	1864.....	27,385,000.....	3,368,162
Prussia.....	17,202,581.....	1856.....	6,418,310.....	10,648,593
The other German States.....	17,212,285.....	—.....	5,701,509.....	11,240,176
Italy.....	23,352,144.....	—.....	23,279,166.....	46,331
Switzerland.....	2,392,740.....	1850.....	971,840.....	1,417,754
Holland.....	8,328,795.....	1859.....	4,282,300.....	1,990,304
Belgium.....	4,529,461.....	1857.....	4,490,000.....	25,000
Great Britain (including Gibraltar, Malta, and Heligoland).....	28,562,649.....	1857.....	6,000,000.....	22,000,000
Denmark, Including Slewick.....	1,895,710.....	1855.....	1,800.....	1,887,000
Sweden and Norway.....	5,075,088.....	1855.....	4,000.....	5,067,000
Russia.....	60,122,669.....	1851.....	7,081,737.....	5,918,366
Turkey.....	16,440,000.....	1844.....	640,000.....	10,000
Greece.....	1,067,216.....	1858.....	15,000.....	—
Ionian Isles.....	226,524.....	1856.....	40,000.....	2,000
	274,268,437.....		188,517,634.....	62,315,204

REMARKS.

Portugal has a Jewish population of 2,000 souls at Lisbon, and a Jewish congregation at Oporto. (*Werth.* '59, p. 324.) Lisbon has a German Evangelical, and an English Episcopal Congregation. The number of resident foreigners, a large proportion of whom are English Protestants, amounts to about 12,000. (*Wg.* p. 54.) The non-Catholic population amount, therefore, at least, to 10,000, of whom 7,000 may be set down as Protestants.

In Spain, the profession of Protestantism, as well as the circulation of Protestant books, is strictly forbidden. But according to the statement of the colporteurs, there are several thousands who have secretly declared themselves as Protestants, and who meet for divine worship as often as they can. We set down their number as 5,000. A *Spanish Evangelical Record* is published in England. In 1855, a Protestant paper in the Spanish language, *El Alba*, was established in London.

The Jews are again permitted to live in Spain, and some of them have, in 1857 and 1858, been decorated with orders; but we have no reliable information concerning their number.

The last official statement on the ecclesiastical statistics of France is from the year 1851, as follows: Total population, 35,781,687; Catholic, 34,931,032; Reformed, 480,507; Protestants, 267,825; Jews, 73,995; other denominations, 26,328; the others of unknown religion. In the above table we have distributed the increase in total population from 1851 to 1856, proportionally among Catholics and Protestants. It is, however, a general complaint of the French Protestants that the ecclesiastical census has been taken very carelessly, and that their number is set down by far too low.

The last ecclesiastical statistics of Austria are likewise from 1851; Catholics, 33,770,358; Protestants, 3,128,930. The numbers given in the above table include the proportional increase from 1851 to 1854.

Statistics of Holland in 1857: Catholics, 1,220,857; Protestants, 1,972,788. The table includes the proportional increase from 1857 to 1858.

The statistics of Belgium are estimates. The number of Protestants amounted, in 1846, to 7,368.

In Great Britain, as in Belgium, no ecclesiastical census is taken; the figures given are estimates. Compare, however, the statistics of England. Protestant papers maintain that the Protestant population of Ireland is now fully one half of the total population. If this calculation proves correct, the estimate of the Roman Catholic population will be a little too high.

Denmark (Proper) had in 1855, 1,151 Catholics (G. A.); Sleswick has two congregations; Frederickstad with 80, and Nordstrand with 400 Catholics (W. K. Bl. 1856, nr. 50), beside a number of scattered Catholics.

Sweden has, according to the *Conversations Lexicon* of Brockhaus, about 4,000 Catholics, which was probably too high a statement; in

Norway, several new Roman Catholic missions have been established in late years; but the Roman Catholic population amounts hardly to more than 1,000.

CHAPTER V.

ECCLESIASTICAL STATISTICS OF ASIA.

	Total.	Rom. Catholics.	Protestants.	Christians.
Asiatic Russia.....	7,000,000.....	6,000.....	40,000.....	4,500,000
China (with Hongkong).....	400,000,000.....	837,000.....	10,000.....	360,000
East India (with Ceylon).....	171,000,000.....	1,033,000}	520,000}	2,200,000
Farther India.....	15,000,000.....	—	300,000.....	—
Turkey.....	15,000,000.....	260,000.....	6,000.....	3,266,000
Archipelago.....	80,000,000.....	2,000,000.....	50,000.....	2,500,000
Japan.....	85,000,000.....	—	—	—
Tartary.....	8,000,000.....	—	—	—
Persia.....	13,000,000.....	10,000.....	1,000.....	70,000
Afghanistan.....	4,000,000.....	—	—	—
Beloochistan.....	2,000,000.....	—	—	—
Arabia (with Aden).....	5,000,000.....	1,000.....	2,00.....	3,000
	755,000,000 (D) ..	4,168,000.....	409,000.....	12,889,000

REMARKS.

1. *Roman Catholics.*—The statements of the number of Roman Catholics are mostly based on a series of articles in the *Westfälisches Kirchenblatt*, for 1857 and 1858. The 2,000,000 assigned to the Archipelago, are an estimate of the Catholic population of the Spanish Philippine Islands, whose total population amounted, in 1850, to 3,815,000, and the (Dutch) Vicariate Apostolic of Java. The number given for East India comprises 150,000 Syrian Christians, of whom 96,000 (the United Syrian, with ninety-seven churches) still follow the old rite of their church, while the others have entirely identified themselves with the Latin rite. The Roman Catholics of Asiatic Turkey belong almost exclusively to the various Eastern rites, viz., United Greek, (Melchites) 25,000; Armenians, 75,000; Syrians, 20,000; Maronites, 140,000. A majority of the Bishops of the United Greeks have, however, in 1859, put themselves in opposition to the Pope, and applied to the government for being recognized as the Eastern Melchite Church.

2. *Protestants.*—Our estimate of the number of Protestants in Asiatic Russia is founded on the following items: Siberia (Proper) had, in 1842, 3,642 Protestants (Lutherans and Reformed). The seven German colonies near Tiflis have about 4,000 souls. A Christian tribe, acknowledging the Bible as the only rule of faith, who are called by the Russians

Malakan, while they call themselves Donkhaven Christians, are estimated at from 50,000 to 75,000 souls, the majority of whom live in European Russia. Beside them, there is another Christian tribe in Asiatic Russia called Tokaboor, who are, however, less numerous. As to the number of Protestants in Turkey, we refer to the "Foreign Religious Intelligence" in the New-York *Independent*, October, 1859. The estimate of the Protestant population in China, with Hong Kong, which had, in 1856, 71,730 inhabitants, India, and the Archipelago, is founded on the statistics of the missionary societies, compared with the statistics of European residents. Concerning the former, the *Journal of Missions* published, in 1859, the following partial statistics: *China*.—Missionary societies, 16; missionaries, 87; communicants, 816; pupils in schools, 665. *India, Burmah, and Ceylon*.—Missionary societies, 21; missionaries, 466; communicants, 32,364; pupils in schools, 38,183. *Archipelago*.—Missionaries, 43; communicants, 68; scholars, 15,550. (See Newcomb, *Cyclopedia of Missions*.) Another statement gives for India 112,191 converts, (of whom 18,400 were communicants,) 78,178 scholars. *Burmah* alone had, in 1857, 62 missionaries, 9,000 members. Assam, in 1855, had 16 laborers, 79 communicants. *Ceylon*.—Protestant population numbers about 40,000. The Karen in Toungoo (in Burmah) alone had, in 1859, 77 churches, about 3,700 communicants, 100 out-stations, a Christian population of about 20,000 (of a total population of 50,000). In Persia, the American Missionaries of the Board of Foreign Missions have, for many years, made efforts to evangelize the Nestorian Church. The last report of the American Board for 1859 gives three stations, twenty-eight out-stations, seven missionaries (one a physician), one printer, ten female assistant missionaries, forty-three native preachers, two hundred and ninety-six communicants. A large number of missionaries have, during 1859, been sent to, or appointed for, Japan, but the formation of churches has not yet commenced.

In Arabia, the English have had since 1859, in their possession Aden, a town with 30,000 inhabitants. Official statements on the number of either the Protestants, or the European population in general, we have not seen, and we can give therefore only an estimate.

For detailed statements on the Protestant missions, see the Tabular View of Protestant Missions, and the articles on the several Christian Churches.

3. *Other Christian Denominations*.—The Christians of Asiatic Russia, who are not Protestants or Roman Catholics, belong to the Greek

or Armenian Churches. These two churches are the most numerous Christian bodies also in Asiatic Turkey, which contains moreover adherents of several other Oriental churches, as Nestorians, Jacobites, etc., the aggregate number of whom may amount to about 200,000. China contains, besides Protestants and Roman Catholics, a few Greek congregations, for the most part descendants of Russian captives. Also in Tartary the Greek Church has already gained root, in consequence of the progress of the Russians. The Christian population of India comprises 70,000 Syrians, 200,000 Jacobites in Malabar, and Travancor, several thousand Armenians, and a few Abyssinians. The Christians of Persia are mostly Armenians (30,000) and Nestorians (25,000). By many it is believed that there are still numerous descendants of Christians in various parts of Asia as yet unknown to the rest of the Christian world. In 1855, a report spread that eighteen days' journey from Cabul there existed 12,000 Christian villages, and in 1859, it was asserted that 30,000 native Christians had been discovered in the island of Celebes.

4. *Non-Christian Religions.*—To the East Asiatic religions (see Book I., Chapter I.) a population of about 600,000,000 belong. The number of Mohammedans in Asia is estimated by Dr. Dieterici at 50,000,000. The number of Jews will hardly be more than about 500,000. The rest belong to various pagan religions.

CHAPTER VI.

ECCLESIASTICAL STATISTICS OF AFRICA.

	<i>Rom. Catholics.</i>	<i>Protestants.</i>	<i>Christians.</i>
Cape of Good Hope.....	10,000.....	250,000.....	261,000 (D.)
Other Countries of S. and W. Africa.....	129,000.....	400,000.....	534,000 (D.)
French Possessions.....	183,000.....	—.....	140,000
Portuguese Possessions.....	439,000.....	—.....	439,000
Spanish ".....	12,000.....	—.....	12,000
Angola, Benguela, Mozambique.....	100,000.....	—.....	100,000
Algiers (1867).....	160,000.....	10,000.....	170,000 G. A.
Egypt.....	27,000.....	2,000.....	260,000
Abyssinia.....	80,000.....	—.....	3,000,000
Liberia.....	—.....	50,000.....	50,000
Morocco and Fez.....	200.....	—.....	—
Tunis and Tripoli.....	10,000.....	—.....	—
	1,061,200.....	712,000.....	4,986,000

REMARKS.

1. *Roman Catholics.*—The number of Roman Catholics for each of the above-named countries has been taken from a series of articles in

the *Westfalisches Kirchenblatt*, for 1857 and 1858. Of the English possessions (except the Cape of Good Hope) Port Natal is said to have 2,500, S. Mauritius 120,000, the Seychelles 6,000. Of French possessions, Senegambia is set down for 10,000, Reunion for 120,000, S. Marie and Magotte for 2,000. In Angola and Benguela the Portuguese claim dominion over 657,097; in Mozambique over 300,000 subjects. Formerly a large portion of the inhabitants, at least in Angola and Benguela, had been received into the Roman Catholic Church. But with the decline of the Portuguese rule, also the hold which the Church had of the native population has become weaker. Yet a large number shows themselves still desirous to preserve their membership in the Church, so that 100,000 may not be too high a statement of those who wish to be regarded as Roman Catholics. Angola, however, had, in 1857, only six priests, Mozambique only three. The Catholic population in Egypt belongs to different rites: Latins, 9,000; Catholic Copts (for whom the first Bishop was appointed in 1821), 13,000; Melchites, 3,000; Armenians, 500; Maronites, 300; Syrians, 200; Chaldeans, 100. Together they have thirty-two missionaries and sixty-two native priests. In Abyssinia, the king of Tigreh joined last year the communion of the Roman Catholic Church, and it was reported by the *Univers* that 30,000 of his subjects had followed his example.

2. *Protestantism*.—Only a rough estimate can be given of the Protestant population of Liberia. The emigrants from America and their descendants were estimated, in 1851, at about 10,000 souls. Their number has since considerably increased. The native population is estimated from 140,000 to 300,000, over whom the influence of the Christian churches and schools is every year more extending; 80,000 are considered as civilized. The Bishop of the Protestant Episcopal Church reports that the Gospel is preached to 100,000 inhabitants. The *Journal of Missions* gave, in 1859, the following statistics on the Protestant Churches in Africa: Missionary societies, 20; communicants, 126; pupils in schools, 4,731. According to Smith, in Western Africa, 12,800; South Africa, 11; Eastern, 2. In West Africa, 100 churches, 15,000 converts, 16,000 pupils. In South Africa, 385 laborers, 15,000 converts. For details, see Tabular View of Missions.

On the prospects of Protestantism in Abyssinia see below.

In Egypt, the Church Missionary Society of England has (since 1830) two missionaries, and two mission schools, which have exerted a considerable influence on the eastern denominations. Also the

American Missionary Association (since 1853), and the United Presbyterian Church of America have missions in Egypt. The missionaries of the latter body were authorized in 1859, to establish a presbytery of Cairo. But we have no statistics of the Protestant population. Our estimate, we suppose, is too low.

3. *Other Christian Denominations.*—The most numerous denomination of Christians in Egypt are the Copts, whose number is estimated by some at 150,000, by others at 250,000. Besides them, there are in Egypt, Syrian Christians, 5,000; Greeks, 5,000; Armenians, 2,000. The Christian population of Abyssinia belongs to the Abyssinian Church. Since 1826, missionaries of the societies of Basil have been stationed in Abyssinia, and toward the close of 1859 their influence with the chief king, Theodosius, was considered as greater, and their prospects for a Protestant reformation of the Abyssinian Church more promising, than ever before. The Abuna (patriarch), is a pupil of the Protestant English Mission School at Cairo. Formerly the influence of the Abyssinian Church extended far into the interior of Africa, and even at present there are reports of the existence of numerous Christian congregations in countries south of Abyssinia.

4. *Non-Christian Religions.*—Mohammedans are estimated at about 100,000,000; Jews in Morocco, 340,000; also numerous in Abyssinia. The rest belongs to various pagan religions.

CHAPTER VII.

ECCLESIASTICAL STATISTICS OF AUSTRALASIA AND POLYNESIA.

Total.	Protestants.	Catholics.	Christians.
2,500,000.....	1,320,000.....	180,000.....	1,500,000

REMARKS.

1. *Protestants.*—The *Journal of Missions* (1859) gives the following statistics of the Protestant missions in the islands of the Pacific: Missionary societies, 11; missionaries, 140; communicants, 49,873. The colonial population in the English possessions, amounted, in 1859, to 1,083,000; the population of the Sandwich Islands to about 120,000, of whom 22,535 were church members. Both are predominantly Protestant. Among the Fijis, in 1835, 55,000 native Christians. Statistics of New South Wales in 1856 (*Smith*): 108,002 Church of England; 45,000 Roman Catholics; 42,000 Presbyterians; 62,000

Wesleyans; 3,014 Lutherans; 4,724 Baptists; 1,180 Moravians; 10,000 other Protestants.

2. *Roman Catholics*.—New-Holland has 60,000 Catholics; Victoria, 20,000; South Australia, 10,000; New-Zealand, 20,000 (among whom are 15,000 natives); the Sandwich Islands, 22,000.

CHAPTER VIII.

SUMMARY OF METHODIST STATISTICS.

I.—AMERICA.

Members.

1. UNITED STATES :		
Meth. Epis. Church (North), exclusive of Foreign, German, and Liberia Conf.	971,498	
Methodist Episcopal Church (South).....	700,000	
American Wesleyan Methodists.....	21,000	
Methodist Protestant Church.....	90,000	
African Methodist Episcopal Church.....	20,000	
African Methodist Episcopal Zion Church.....	6,203	
Evangelical Association.....	40,000	
United Brethren in Christ.....	82,013	
2. BRITISH POSSESSIONS :		
Canada Wesleyan Conference.....	51,689	
New Connection Methodists, Canada.....	4,527	
Eastern British American Conference.....	16,935	
Methodist Episcopal Church, Canada.....	16,575	
Missions of the Wesleyan Methodists in Antigua.....	11,574	
St. Vincent's and Demarara.....	14,064	
Jamaica.....	18,066	
Bahama.....	8,566	
3. HAITI :		
Missions of the Wesleyan Methodists.....	210	
4. SOUTH AMERICA :		
Missions of the Methodist Episcopal Church (North).....	67	

II.—EUROPE.

1. GREAT BRITAIN :		
Wesleyan Methodists.....	404,744	
Primitive Methodists (including the Foreign Missions).....	123,863	
New Connection Methodists.....	21,869	
United Free Church Methodists.....	46,234	
Wesleyan Reformers.....	12,000	
Bible Christians (including Foreign Missions).....	21,666	
Church Methodists in Ireland.....	9,188	
Calvinistic Methodists.....	58,577	
2. FRANCE :		
French Conference of Wesleyan Methodists.....	1,551	
3. SPAIN :		
Missions of the Wesleyan Methodists.....	63	
4. GERMANY :		
German Conference of Methodist Episcopal Church.....	1,079	
Mission of the Wesleyan Methodists.....	200	
5. SWEDEN, NORWAY, AND DENMARK :		
Missions of the Methodist Episcopal Church (North).....	44	
6. BULGARIA :		
Missions of the Methodist Episcopal Church.....	—	

III.—ASIA.

Members.

1. CHINA :		
Missions of the Methodist Episcopal Church (North).....	56	
" " " " (South).....	—	
Wesleyan Methodists.....	16	
2. INDIA :		
Missions of the Methodist Episcopal Church (North).....	104	
" " Wesleyan Methodists.....	530	
3. Ceylon :		
Missions of the Wesleyan Methodists.....	539	

IV.—AFRICA.

1. Liberia Conference of the Methodist Episcopal Church (North).....	1,568
2. Missions of the Wesleyan Methodists.....	16,168

V.—AUSTRALASIA.

1. Australasian Conference of the Wesleyan Methodists.....	83,128
2. Sandwich Islands : Mission of the Methodist Episcopal Church (North).....	80

VI.

Minor divisions, whose statistics cannot be exactly ascertained, estimated at about... 10,000

REMARKS.

The above summary has been mainly compiled by us after the *Methodist Almanac*, *Southern Methodist Almanac*, and *Wesleyan Methodist Almanac* (of London), for 1860. It was communicated by us to the editor of the *Christian Advocate and Journal*, and published in the *Advocate* of January 26. We had to change, however, the number of members of the Methodist Episcopal Church in Canada, in accordance with a correction made by the Canada *Christian Advocate* of the Methodist Episcopal Church ; and of the Methodist Episcopal Church North, its missions, and the Methodist Protestant Church, in accordance with later statements. The statistics of the Methodist Churches are acknowledged by all statisticians to be the most reliable of any ecclesiastical body. There is, however, one point which ought to be stated in the official statistics of the churches with greater clearness, viz., whether the local preachers are included or not, in the number of members. In compiling our summary, we took it for granted that they *were included*, and we have since seen that the editor of the *Christian Advocate and Journal* (January 26, 1860), answers an inquiry about this point in the same sense. But *The Zion's Herald* and several other Methodist papers (see statistics of Methodists in the United States), in making out the summary of Methodist statistics, add the number of local preachers to the number of members. In the statistics of the missionary associations, it is not stated whether the assistant missionaries are, or are not, included in the number of

members. As they comprise the local preachers and school teachers, we suppose they are included in the membership. The above statistics may, therefore, be regarded as giving the statistics of Methodism, inclusive of local preachers, and other assistant missionaries, but exclusive of travelling preachers. We give below the statistics of travelling preachers, after a little different arrangement:

SUMMARY OF METHODIST STATISTICS.

	Preachers.
Wesleyan Methodists, British Conference (Great Britain, Ireland, and Foreign Missions).....	1,901
French Conference.....	81
Australasian Conference.....	174
Primitive Methodists.....	610
New Connection Methodists (England and Ireland).....	122
United Free Church Methodists (Great Britain and Ireland).....	400
Wesleyan Reformers (who remain independent).....	169
Bible Christian Methodists.....	78
Church Methodists in Ireland.....	207
Welsh Calvinistic Methodists.....	8,092

II.—AMERICA.

Methodist Episcopal Church (North) including Foreign German and Liberia Conference.....	6,502
Methodist Episcopal Church Missions in India, China, South America, Sweden, Norway, Denmark, Bulgaria, and Sandwich Islands.....	19
Methodist Episcopal Church (South).....	2,577
Canada Wesleyan Conference.....	856
New Connection Methodists, Canada.....	64
Eastern British American Conference.....	111
Methodist Episcopal Church, Canada.....	157
American Wesleyan Methodists.....	840
Methodist Protestant Church.....	916
African Methodist Episcopal Church.....	800
African Methodist Episcopal Zion Church.....	155
Evangelical Association (Albright Methodists).....	484
United Brethren in Christ (German Methodists).....	1,978

13,209

III.

Minor Divisions, whose statistics cannot be exactly ascertained.....	200
Total Members.....	2,765,470
Travelling Preachers.....	17,101
Total Communicants.....	2,782,771

* The (London) *Wesleyan Methodist Almanac*, for 1860, does not state the number of preachers of this denomination. The *Southern Methodist Almanac*, for 1860, and the *Protestant Dissenters' Almanac*, for 1859, give to the United Free Church Methodists only 161 preachers; but also a membership of 19,068. If the statement of the *Wesleyan Methodist Almanac*, respecting the membership of this denomination, which is set down as 46,234, is correct, the number of preachers cannot fall below 400. But as the *Wesleyan Methodist Almanac* does not mention the Wesleyan Reformers at all, perhaps 46,234 is the aggregate membership of the two organizations.

The editor of the *Christian Advocate and Journal*, New-York, regards it a safe estimate for Methodist congregations generally, to add three non-communicant members of its congregations for each communicant, which would give a population of more than 11,000,000 attending its ministrations. Its great missionary organizations include more than 3,000 laborers; its educational institutions comprise more than 180 colleges, theological schools, and boarding academies, and (in England) nearly 500 day schools; it has more than 2,000,000 Sunday scholars, and 300,000 teachers. Its 35,000 local preachers make, with its "itinerants," a ministerial force of more than 50,000 men.

CHAPTER IX.

GENERAL SUMMARY OF THE PRESBYTERIAN CHURCH.

	Minis- ters.	Ch's.	Communi- cants.	Collect- ions, &c.
UNITED STATES.				
Associate Reformed Synod of New-York.....	16	14	1,631	\$7,102
Associate Reformed Presbyterian Church, South.....	68	....	775	190
Associate Synod of North America.....	11	82	775	....
Cumberland Presbyterian Church.....	927	1,188	84,249	....
Free Presbyterian Church.....	43	....	....	....
Presbyterian Church (Old School).....	2,578	3,491	279,600	2,924,448
Presbyterian Church (New School).....	1,558	1,548	187,989	271,789
Reformed Presbyterian Church, General Synod.....	64	83	....	8,457
Reformed Presbyterian Church, Synod.....	63	70	5,821	9,464
Reformed Protestant Dutch Church.....	410	409	50,304	513,916
United Presbyterian Church.....	408	634	55,547	22,992
United (See Remark 3.) Synod of the Presb. Church.....	118	187	12,125	63,327
BRITISH PROVINCES.				
Free Church in Nova Scotia.....	82	66	1,497	16,748
Presb. Ch. in Canada, in conn'n with the Ch. of Scot'l'd.	107	136	8,011	45,335
Presbyterian Church in New Brunswick.....	18	....	....	....
Presbyterian Church of Canada.....	183	144	17,671	....
Presbyterian Church of Nova Scotia.....	38	75	7,183	37,240
Synod of N. Brunswick, in conn'n with the Ch. of Scot'l'd.	11	....	....	....
Synod of Nova Scotia, in conn'n with the Ch. of Scotland.	20	24	1,642	15,824
United Presbyterian Church in Canada.....	66	119	....	4,471
GREAT BRITAIN, &c.				
Church of Scotland.....	1,173	1,188	....	278,506
Eastern Reformed Presbyterian Church in Ireland.....	6	....	....	....
Free Church of Scotland.....	790	869	....	1,650,176
Presbyterian Church of Victoria.....	137	....	....	....
Presbyterian Church in England.....	88	....	....	....
Presbyterian Church in Ireland.....	560	....	....	....
Reformed Presbyterian Church of Ireland.....	29	....	....	....
Reformed Presbyterian Church of Scotland.....	39	....	....	....
Seceding Presbyteries of Ireland.....	10	....	....	....
Synod of Jamaica.....	25	....	....	....
Synod of the Church of Scotland in England.....	15	....	....	....
United Original Seceders of Scotland.....	23	....	....	....
United Presbyterian Church of Scotland.....	519	....	162,780	871,000
Total.....	10,145	10,271	826,748	\$6,741,488

REMARKS.

1. The deficiencies of the preceding summary could not be supplied save by approximation. 6,988 ministers report 826,748 communicants, being an average of 118 members each, which being multiplied by the total number of ministers (10,145), would show a total of communicants of 1,207,100. The collections reported by 7,961 ministers, amount to \$6,741,485, which is an average of \$847 to each minister. The total number of ministers (10,145), being multiplied by \$847, show a total of \$8,592,815.

2. The above summary is taken from *Wilson's Presbyterian Historical Almanac*, for 1860, which, however, mentions the Reformed Dutch Church twice, so that all its totals of ministers, churches, communicants, collections, as well as the averages of communicants and contributions, are wrong.

3. *Other Presbyterian Churches, not included in the above Summary.* —The *Congregational Quarterly*, January, 1860, enumerates 24 Presbyterian Churches, with 1,299 members, and 48 ministers in Wisconsin, which are connected with the Presbyterian and Congregational Convention of Wisconsin, and not included by any Presbyterian General Assembly. The Foreign Missions of the Presbyterian Board have 1,158 communicants; those of the Reformed Dutch Church, 331; those of the Free Church of Scotland, 611. If the Reformed Dutch Church is to be included in the summary of the Presbyterian Church, the same ought to be the case with the German Reformed Church of the United States, and the Reformed Churches in the various countries of Europe.

CHAPTER X.

SUMMARY OF BAPTIST CHURCHES.

I.—AMERICA.

Regular Baptists in United States.....	994,620	Baptist Almanac.
" in Nova Scotia.....	11,841	"
" in New Brunswick.....	6,570	"
" in Canada.....	18,200	"
" in West India Islands.....	86,250	"
Freewill Baptists in United States and Canada.....	59,791	Last Annual Report.
" in New Brunswick and Nova Scotia.....	4,000	New American Cyclopedias.
Anti-Mission Baptists.....	59,000	Baptist Almanac.
Six Principle Baptists.....	3,000	"
Seventh-Day Baptists.....	6,577	"
Church of God (Winebrennerians).....	13,800	"
Disciples.....	350,000	"
Tunkers.....	8,200	"
Mennonites.....	36,280	"

II.—EUROPE.

Great Britain.....	200,000 American Bapt. Alm. (compare Eng.)
Germany.....	5,818 Report of Am. Bapt. Miss. Union.
France.....	700 Estimate.
Switzerland.....	126 Report of Am. Bapt. Miss. Union.
Denmark.....	1,176 " " "
Sweden.....	8,479 Official Report, 1859.
Holland.....	238 History of all denominations.
Greece.....	20 " " "
Mennonites in Europe and Asiatic Russia....	30,000 See Table of Mennonites.

III.—ASIA.

Missions of American Baptist Miss. Union (in India, Further India, and Ceylon).....	14,823 Report of Amer. Bapt. Miss. Union.
Missions of Freewill Baptists in India.....	79 Journal of Missions.
" of English Baptist Miss.	2,123 Report of Bapt. Miss. Soc. of England.
" of the Gen. Bapt. Miss. Soc. (Eng.)..	833 Annual Report for 1859.
" of the Baptist Free Mission Society.	Included in the membership reported by the Am. Baptist Miss. Union.

Southern Baptist Mission in China..... 80

IV.—AFRICA.

Missions of Southern Baptist Miss'y Union... 1,200
Baptist Miss. Society (England) in Clarence and Cameroons..... 184 Report of Bapt. Miss. Soc. of England.

V.—AUSTRALASIA, WITH POLYNESIA.

6,000 Estimate.

REMARKS.

1. *Number of Mennonites.*—A number of articles in the *Lektuur* (Mennonite paper of Holland), *Mennonitische Blätter* (published at Dantzig, Germany), and the *Christliche Volksblatt* (Milford-square, Bucks Co., Pa.), give the following statistical statements on the Mennonite population of the world. The figures give, not the actual numbers, but the entire population connected with the congregations:

America.....	128,000
Netherlands.....	39,726
Russia.....	28,770
Germany.....	17,716
France.....	5,000
Switzerland.....	8,000
Asia (Java).....	25
Total.....	222,237

2. *Baptists not included in the above List.*—There is a small denomination of Baptists in Switzerland, whose membership, we believe, is not included in the above list. Baptist principles are also spreading in the Free Churches (*Union des Eglises libres*), and in the Reformed State Church of France. The same is the case in the Free Apostolic Church of Norway, founded a few years ago, by Pastor Lammers. In the United States, the Christians are sometimes counted among the Baptists. They claim 250,000 communicants. (See United States.)

CHAPTER XI.

GREEK CHURCH.

Austria.....	5,700,000
Prussia.....	1,380
Russia.....	49,000,000
Turkey.....	11,500,000
Greece	900,000
Montenegro.....	125,000
Ionian Isles.....	180,000
Total.....	65,415,880

REMARKS.

We have omitted, in the foregoing list, the small number of Greeks living in other countries, because their aggregate numbers will hardly exceed a few thousands.

The calculation of Dr. Dieterici estimates the Greek population of the world at 76,000,000. This calculation rests on two mistakes. As, according to an official statement, 9,000,000 of the inhabitants of Russia belonged to other persuasions, he estimated the membership of the Greek Church in Russia at 54,000,000. But the official statements of 9,000,000 of non-Greeks, refers only to Russia Proper, exclusive of Poland (4,800,000), and Finland (1,660,000), both of which countries have only a few thousand members of the Greek Church. This leaves for the Greek Church in Russia, at most, 49,000,000. Secondly, he includes in the membership of the Greek Church in Austria the United Greeks, who, having adopted all the *doctrines* of the Roman Catholic Church, must be accounted as Roman Catholics.

Several millions of the inhabitants of Russia belong to different sects, which have no connection with the State Church, and have partly a widely different creed. (See on them, *Christian Advocate and Journal*. 1859. November 3.)

The Greek Church consists of ten independent churches, viz.:— I. The Church of Constantinople, under the Patriarch of Constantinople, with one hundred and thirty-six bishops, of whom there are 11 in the Danubian Principalities (4 in Wallachia, 3 in Moldavia, 4 in Servia), 7 in the Ionian Isles, 1 in Venice. II. The Church of Alexandria, under the patriarch of Alexandria, and 5 bishops. III. The Church of Antioch, under the patriarch of Antioch, with 17 bishops. IV. The Church of Jerusalem, under the patriarch of Jerusalem, with 14 bishops. V. The Russian Church, under the Holy Synod of Petersburg, and 66 bishops. VI. The Church of Cyprus counts 4 bishops,

under the bishop of New Justiniana. VII. The Church of Austria, under the archbishop of Carlowitz, who, in 1848, assumed the title of patriarch, and 11 bishops. VIII. The Church of Mount Sinai, which has only one bishop. IX. The Church of Montenegro, with likewise but one bishop. X. The Hellenic Church, with 24 bishops, under the Holy Synod of Athens. (See our article on the Greek Church in the New American Cyclopædia.)

CHAPTER XII.

HIERARCHY OF THE ROMAN CATHOLIC CHURCH.

POPE PIUS IX., Giovanni Maria Mastai Ferretti, born in Sinigaglia, 13th May, 1792; reserved *in petto*, 23d December, 1839; published Cardinal Priest of the title of SS. Peter and Marcellinus, 14th December, 1840; elected Pope, 16th June, 1846, after the death of Pope Gregory XVI., on 1st June, 1846, and crowned 21st of same month and year; enthroned, 8th November, same year.

THE COLLEGE OF CARDINALS ("The Sacred College"), consisted toward the close of 1859, of 64 members, viz.: 6 Cardinal Bishops, 46 Cardinal Priests, and 12 Cardinal Deacons. According to the birthplace of the Cardinals, 7 are natives of France (one among them of Corsica), 5 Austrians (2 Germans, 1 Hungarian, 1 Sclavonian, 1 Italian), 1 Prussian, 1 Bavarian, 2 Spaniards, 1 Portuguese, 1 Englishman, 1 Belgian, the others Italians. Counting the natives of Corsica and Austrian Italy among the Italians, we have 47 Italians, and 17 natives of other countries.

PATRIARCHATES, 12: Constantinople, Alexandria, Antioch, Jerusalem, Venice, West Indies, Lisbon, Antioch of the Greek Melchites, Antioch of the Maronites, Antioch of the Syrians, Babylon of the Chaldeans, Cilicia of the Armenians.

REMARKS.

The Patriarch of the West Indies resides at the court of Madrid, and is Grand Almoner of the Queen, and Vicar-General of the Army and the Fleet.

ARCHBISHOPRICS, BISHOPRICS, VICARIATES APOSTOLIC, PREFECTURES APOSTOLIC, AND APOSTOLIC DELEGATIONS.

I. EUROPE.

Italy.—States of the Church.—Archbishoprics, 8: Benevento, Bologna, Camerino, Fermo, Ferrara, Ravenna, Spoleto, Urbino. Bishoprics, 59.

The Two Sicilies.—Archbishoprics, 24 : Acerenza et Matera, Amalfi, Bari, Brindisi, Capua, Chieti, Conza, Cosenza, Gaëta, Lanciano, Manfredonia, Messina, Monreale, Naples, Otranto, Palermo, Reggio, Rossano, Salerno et Acerno, St. Severina, Sorrento, Syracuse, Tarento, Trani et Nazaret. Bishoprics, 81.

Sardinia.—Archbishoprics, 7 : Cagliari (Island of Sardinia), Chambery, Genoa, Oristano (Island of Sardinia), Sassari (Island of Sardinia), Turin, Vercelli. Bishoprics, 33.

Lombardy.—Archbishopric, 1 : Milan. Bishoprics, 8.

Tuscany.—Archbishoprics, 4 : Florence, Lucca, Pisa, Siena. Bishoprics, 17.

Modena.—Archbishopric, 1 : Modena. Bishoprics, 4.

Parma.—Bishoprics, 4.

France.—Archbishoprics, 16 : Besançon, Bourdeaux, Lyon et Vienne, Paris, Rheims, Aix, Albi, Auch, Avignon, Bourges, Cambrai, Rennes, Rouen, Sens et Auxerre, Toulouse et Narbonne, Tours. Bishoprics (exclusive of the Colonies), 65.

Spain (inclusive of the Balearic and Canarian Islands).—Archbishoprics, 9 : Burgos, Santiago, Grenada, Saragossa, Toledo, Tarragona, Sevilla, Valencia, Valladolid. Bishoprics, 50.

Portugal (exclusive of Madeira, and the Azores, for which see *Africa*).—Archbishoprics, 3 : Lisbon, Braga, Evora. Bishoprics, 14.

Belgium.—Archbishopric, 1 : Malines. Bishoprics, 5.

Holland.—Archbishopric, 1 : Utrecht. Bishoprics, 4.

Great Britain (inclusive of Ionian Isles).—Archbishoprics, 7 : Westminster (England); Armagh, Cashel, Tuam, Dublin (Ireland); Malta, Corfu. Bishoprics, England, 12; Ireland, 24; Ionian Isles (Zante and Cephalonia), 1.

Austria (exclusive of Lombardy).—Archbishoprics, 16 : Agram, Colocza, Erlau, Fogaras (Greek), Gran, Goeritz et Gradisca, Lemberg (one Latin, one Greek, and one Armenian), Olmutz, Prague, Salzburg, Udine, Venice, Vienna, Zara. Bishoprics, 57 (among whom are seven United Greeks).

Prussia.—Archbishoprics, 2 : Cologne, Posen et Gnesen. Bishoprics, 6.

Bavaria.—Archbishoprics, 2 : Munich, Bamberg. Bishoprics, 6.

Baden.—Archbishopric, 1 : Freiburg.

Hanover.—Bishoprics, 2.

Other German States.—Bishoprics, 4.

Switzerland.—Bishoprics, 5.

Russia (including Poland).—Archbishoprics, 3: Mohilew, Polocs (United Greek), Warsaw (Poland). Bishoprics, Russia 10, Poland, 8.

Turkey.—Bishoprics, 6; Vicariates Apostolic, 6. Archbishoprics (including 1 Patriarchate), 5: Antivari, Durazzo, Scopia (administered by a Bishop *in partibus*, as Administrator Apostolic); Constantinople, Latin Patriarchate, administered by a Provicar Apostolic; Constantinople, Armenian Archbishop Primate.

Greece.—Archbishopric, 1: Naxos. Bishoprics, 4.

Vicariates Apostolic.—Spain, 1; Holland, 1; Germany, 2; Northern Germany and Denmark, 1; Sweden and Norway, 1; Arctic Pole, (Europe and America), 1; Scotland, 3; Turkey, 6.

Prefectures Apostolic.—Switzerland, 2.

Apostolic Delegation.—Greece, 1. Immediately under the direction of the *Congregation di Propaganda Fide*, are also the Abbot of St. Maurice, in the canton of Valais, Switzerland, and the Chapter of Bautzen, Saxon Lusatia, whose Dean is a Bishop *in partibus*.

II. AMERICA.

United States.—Archbishoprics, 7: New-York, Baltimore, St. Louis, Cincinnati, San Francisco, New-Orleans, Oregon City. Bishoprics, 36.

British Possessions.—Archbishoprics, 3: Quebec, Halifax, Port of Spain. Bishoprics, 16.

Mexico.—Archbishopric, 1: Mexico. Bishoprics, 11.

Central America.—Archbishopric, 1: Guatemala. Bishoprics, 4.

Spanish Possessions.—Archbishopric, 1: Santiago de Cuba. Bishoprics, 2.

French Possessions.—Bishoprics, 2.

New Grenada.—Archbishoprics, 1: Santa Fe de Bogota. Bishoprics, 6.

Venezuela.—Archbishopric, 1: Caraccas. Bishoprics, 3.

Ecuador.—Archbishopric, 1: Quito. Bishoprics, 2.

Bolivia.—Archbishopric, 1: Chuquisaca. Bishoprics, 3.

Peru.—Archbishopric, 1: Lima. Bishoprics, 5.

Argentine Confederation (including Buenos Ayres).—Bishoprics, 3.

Brazil.—Archbishopric, 1: Bahia. Bishoprics, 11.

Chili.—Archbishopric, 1: Santiago. Bishoprics, 3.

Uruguay.—Bishopric, 1.

Paraguay.—Bishopric, 1.

Dominican Republic.—Archbishopric, 1.

Vicariates Apostolic.—United States, 3; British possessions, 3; Dutch possessions, 2. *Prefectures Apostolic*.—French possessions, 2; South America, 1.

III. ASIA (INCLUDING MALASIA).

Turkey.—Archbishoprics, 18: Aleppo (United Syrian Archbishopric); Amadie (Chaldean Archbishopric); Antioch, 4 Patriarchs, (1 Latin, 1 Melchite, 1 Maronite, 1 Syrian); Babylon 2, (1 Chaldean Patriarch, 1 Latin Archbishopric); Cilicia, 1 Armenian Patriarch; Damascus 3, (1 Maronite Archbishopric, 1 Syrian Archbishopric, 1 Greek, Archbishopric, administered by the Greek Patriarch of Antioch); Jerusalem, 1 Latin Patriarch; Smyrna, Tyre, 1 Melchite Archbishopric; Seleucia 3 (Chaldean, Armenian, Syrian). Bishoprics, Latin rite, 2; Greek, 9; Chaldean, 4; Armenian, 9; Syrian, 8; Maronite, 6. Total, 38.

Persia.—Bishoprics, 4: 1 Armenian, 1 Latin (connected at present with Babylon, Turkey); 2 Chaldee.

India.—Archbishopric, 1: Goa. Bishoprics, 3.

Spanish Possessions (Philippine Islands).—Archbishopric, 1. Bishoprics, 3.

China.—Bishopric, 1.

Vicariates Apostolic.—In Turkey, 2; China, 21; Siam, 2; Cochin China, 3; Cambodia, 1; Tonkin, 4; Corea, 1; Japan, 1; East India, 20; Batavia, 1.

Prefectures Apostolic.—Arabia, 1; China, 3; East India, 1.

Apostolic Delegations.—Turkey, 2; Persia, 1.

IV. AFRICA.

Archbishoprics, none. *Bishoprics*, Portuguese possessions, 5; French possessions, 2; English possessions, 1; Spanish possessions (including the See of Tangier), 2.

Vicariates Apostolic.—Egypt, 2 (1 Latin, 1 Copt); Tunis, 1; Abyssinia, 1; Gallas, 1; Central Africa, 1; Cape of Good Hope, 2; Two Guineas, 1; Sierra Leone, 1; Madagascar, 1; Natal, 1.

Prefectures Apostolic.—Congo, 1; Annobo, Corisco, and Ferdinando Po, 1; Seychelles, 1; Nossibe, St. Maria, and Mayotte, 1; Senegal, 1; Tripoli, 1.

V. AUSTRALASIA AND POLYNESIA.

Archbishoprics.—Sidney, 1. *Bishoprics*, 8: Perth, Adelaide, Melbourne, Port Victoria, Maitland, Hobart Town, Auckland (New Zealand), Wellington (New Zealand), Nikolson.

Vicariates Apostolic, 7: the groups of Mangareva, Tahiti, Paumotoo; the Sandwich Islands; the Marquesas group; Central Oceanica; the Navigators' Islands; New Caledonia; Melanesia and Micronesia.

CHAPTER XIII.

THE STATISTICS OF THE METHODIST CHURCHES.

I.—THE METHODIST EPISCOPAL CHURCH (NORTH).

(From the Minutes of 1859.)

Conferences.	Preachers	Local Preachers	Members.	Probation- ers.	Total.	Last Year.
Baltimore.....	187	180	87,888	5,771	43,639	42,250
East Baltimore.....	214	201	85,243	6,114	39,367	37,950
Arkansas.....	20	21	1,053	204	1,257	1,263
Philadelphia.....	255	284	55,445	8,459	61,904	59,811
New-Jersey.....	126	167	29,370	4,287	26,657	26,711
Kentucky.....	27	29	2,783	617	3,399	3,018
Providence.....	186	96	14,681	1,935	16,566	16,250
Newark.....	139	108	18,870	3,191	22,067	22,421
New-England.....	179	105	16,209	2,200	18,409	17,917
North Indiana.....	129	229	19,263	5,034	24,297	24,331
New-York, East.....	194	203	26,419	8,736	30,185	31,055
Kansas and Nebraska.....	64	67	2,639	914	3,553	2,610
Western Virginia.....	103	186	17,975	3,814	21,789	20,949
Oneida.....	191	147	19,300	3,685	21,891	20,408
East Maine.....	109	99	9,597	8,190	18,087	11,770
Maine.....	124	95	10,916	2,674	13,534	13,034
Pittsburgh.....	227	253	35,551	8,167	44,018	42,218
Missouri.....	70	100	5,900	1,188	7,084	6,270
New-Hampshire.....	113	98	10,343	1,977	12,319	18,527
Vermont.....	87	61	6,744	1,468	8,212	8,460
New-York.....	272	188	31,625	6,015	37,648	36,441
Wyoming.....	103	150	12,450	2,902	15,882	15,822
Troy.....	526	182	27,190	4,840	32,080	30,735
Black River.....	212	167	19,988	8,490	22,734	22,009
Ohio.....	171	260	30,693	2,782	32,814	34,216
Erie.....	216	263	25,088	4,150	29,238	28,641
East Genesee.....	189	149	18,413	3,202	21,615	21,397
Oregon.....	61	52	2,150	546	2,696	2,714
Upper Iowa.....	148	163	11,667	2,490	14,157	15,073
Peoria.....	152	209	18,013	2,150	20,163	18,112
Cincinnati.....	195	267	30,624	2,828	33,482	33,190
Iowa.....	151	310	22,064	8,255	26,319	24,586
Delaware.....	115	158	15,788	1,467	17,255	17,398
North Ohio.....	144	171	16,478	1,799	18,277	18,162
Illinois.....	217	359	25,505	8,659	33,164	28,076
Southeastern Indiana.....	130	149	19,860	2,562	22,128	21,653
Southern Illinois.....	149	361	19,087	4,276	23,303	22,473
California.....	98	76	8,247	671	8,918	8,627
Northwestern Indiana.....	118	151	15,933	1,638	17,531	18,406
Rock River.....	186	247	17,881	2,887	20,768	20,584
Indiana.....	184	234	28,486	3,644	27,150	27,033
Genesee.....	117	119	10,999	1,202	12,201	12,778
West Wisconsin.....	99	105	7,489	1,911	9,300	9,501
Wisconsin.....	147	162	7,242	1,962	11,201	10,756
Minnesota.....	112	75	9,797	1,915	5,112	4,646
Detroit.....	135	176	14,303	2,418	16,721	17,081
Michigan.....	127	157	18,608	2,136	16,744	16,019
Foreign German.....	13	...	828	491	1,319	1,079
Liberia.....	21	26	1,814	181	1,498	1,088
Total.....	6,877	7,904	832,657	141,688	974,845	956,555

REMARKS.

Seven of these Conferences (Baltimore, East Baltimore, Arkansas, Philadelphia, Kentucky, Western Virginia, and Missouri) are wholly or partly in States, where slavery exists.

Among the travelling preachers, 590 were superannuated, 265 supernumerary, and 6,022 effective.

Travelling preachers located this year, 78; died this year, 53; admitted on trial, 613; number of churches, 9,305 $\frac{1}{2}$; probable value, \$18,822,640; the number of parsonages 2,540, valued at \$2,427,168; benevolent contributions to Missionary Societies, \$248,333; to Tract Societies, \$15,605; to Sunday School Union, \$11,172; Conference claimants, \$59,551; American Bible Society, \$40,030; increase in membership, 17,790; deaths, 9,845; baptisms of adults, 49,191; baptisms of children, 38,058.

PAPERS OF THE METHODIST EPISCOPAL CHURCH (NORTH) CONNECTED
WITH THE BOOK CONCERN.

New York.—Methodist Quarterly Review (has the largest circulation of any American quarterly); Christian Advocate and Journal; Sunday School Advocate. *Cincinnati*.—Western Christian Advocate; Ladies' Repository; Christliche Apologet (German). *Auburn, N. Y.*.—Northern Christian Advocate. *Pittsburg, Pa.*.—Pittsburg Christian Advocate. *Chicago, Ill.*.—Northwestern Christian Advocate. *St. Louis*.—Central Christian Advocate. *San Francisco*.—California Christian Advocate. *Salem, Oregon*.—Pacific Christian Advocate.

PAPERS OF THE METHODIST EPISCOPAL CHURCH (NORTH) NOT CONNECTED
WITH THE BOOK CONCERN.

Boston.—Zion's Herald; Guide to Holiness. *Auburn, N. Y.*.—Northern Independent. *Buffalo, N. Y.*.—Advocate. *Brandon, Vt.*.—Northern Visitor. *Montpelier, Vt.*.—Northern Christian Messenger. *Baltimore*.—Christian Advocate. *New-York*.—Beauty of Holiness.

SUNDAY-SCHOOL UNION OF THE M. E. CHURCH (NORTH).

Sunday-schools, 11,755; officers and teachers, 139,299; scholars, 732,592; volumes in library, 2,300,783; subscribers for the Sunday-School Advocate, 190,000.

TRACT SOCIETY OF THE M. E. CHURCH (NORTH).

Publishes a little periodical paper, The Good News. Contributions to the Tract Society, \$15,605.

MISSIONARY SOCIETY OF THE M. E. CHURCH (NORTH).

The Domestic Missions embrace the English, Indian, German, Swedish, Scandinavian, Welsh, and French Missions in the United States. The Foreign Missions are in Germany, Liberia, China, France, Sweden, Norway, Denmark, South America, India, and Bulgaria.

FOREIGN MISSIONS.*

Missions.	Missionaries.	Assistants.	Members.
Africa.....	17	49	1,558
China.....	4	9	15
Germany.....	11	19	1,819
India.....	6	10	29
South America.....	1	1	67
Sweden, Norway, and Denmark.....	4	10	425
Bulgaria.....	3	8	—
Sandwich Islands.....	1	1	30
Total.....	47	102	8,748

MISSIONS TO INDIANS AND FOREIGN POPULATIONS.

Missions.	Missionaries.	Assistants.	Members.
Indian.....	17	18	1,181
German.....	229	170	18,629
Scandinavian.....	30	13	1,208
French.....	2	—	149
Welsh.....	11	18	740
Total Domestic.....	289	214	21,902
" Foreign.....	47	102	2,975
Total.....	336	316	24,877

COLLEGES.

Names.	Locations.
Alleghany College.....	Meadville, Pennsylvania.
Baker University.....	Baldwin City, Kansas.
Baldwin University.....	Berea, Ohio.
Brookville College.....	Brookville, Indiana.
Cornell College.....	Mount Vernon, Iowa.
Dickinson College.....	Carlisle, Pennsylvania.
Galeville University.....	Galesville, Wisconsin.
Genesee College.....	Lima, New-York.
Hamline University.....	Red Wing, Minnesota.
Illinois Wesleyan University.....	Bloomington, Illinois.
Indiana Asbury University.....	Greencastle, Indiana.
Iowa Wesleyan University.....	Mount Pleasant, Iowa.
Jefferson City University.....	Jefferson City, Missouri.
Lawrence University.....	Appleton, Wisconsin.
M'Kendree College.....	Lebanon, Illinois.
Northwestern University.....	Evanston, Illinois.
Ohio University.....	Athens, Ohio.
Ohio Wesleyan University.....	Delaware, Ohio.
Troy University.....	Troy, New-York.
University of the Pacific.....	Santa Clara, California.
Upper Iowa University.....	Fayette, Iowa.
Wesleyan University.....	Middletown, Connecticut.
Wilberforce University.....	Xenia, Ohio.
Willamette University.....	Salem, Oregon.

* This list is taken from the Methodist Almanac for 1860, with a few changes according to later reports. The Report of the Missionary Society for 1860 was received too late.

BIBLICAL INSTITUTES.

Name.	Locations.
Methodist Biblical Institute.....	Concord, New-Hampshire.
Garrett General Biblical Institute.....	Evanston, Illinois.

Seminaries, Female Colleges, and Academies, 119 (see list in Methodist Almanac for 1860, which, however, expressly remarks that it is not complete).

BISHOPS.

Name.	Elected.	Name.	Elected.
Thomas A. Morris.....	1836	Matthew Simpson.....	1862
Edmund S. James.....	1844	Oson C. Baker.....	1859
Levi Scott.....	1862	Edward R. Ames.....	1862

II.—METHODIST EPISCOPAL CHURCH (SOUTH).

(From the Methodist and Southern Methodist Almanacs for 1860.)

CONFERENCES.	PREACHERS.			MEMBERS IN SOCIETY.		
	Trav.	Sep.	Local.	Whites.	Col. and In.	Total.
Kentucky.....	81	8	206	17,737	5,196	22,928
Louisville.....	86	11	215	32,068	4,160	36,540
Missouri.....	24	5	152	17,587	1,915	19,725
St. Louis.....	108	10	209	32,074	1,869	24,066
Kansas Mission.....	24	1	11	590	156	782
Tennessee.....	190	10	871	37,539	7,794	45,704
Holston.....	110	18	402	44,977	4,642	50,114
Memphis.....	152	5	392	32,153	7,980	40,662
Mississippi.....	124	7	207	18,157	16,655	34,150
Louisiana.....	68	8	112	8,368	5,061	13,612
Virginia.....	174	4	198	38,086	7,007	45,473
Western Virginia.....	57	3	75	10,837	295	10,767
North Carolina.....	117	7	192	31,435	13,105	44,946
South Carolina.....	160	9	207	37,095	46,740	84,201
Georgia.....	197	26	579	58,863	26,166	79,881
Alabama.....	202	17	536	45,640	24,066	70,481
Florida.....	77	5	124	9,585	7,778	17,562
Texas.....	130	7	198	13,990	8,663	17,653
Eastern Texas.....	80	7	192	14,166	2,398	16,543
Arkansas.....	53	9	159	12,178	1,174	13,566
Wichita.....	66	8	159	9,632	2,400	12,160
Indian Mission.....	34	.	55	88	8,787	8,964
Pacific.....	49	..	88	2,667	14	2,782
Total.....	2,408	163	4,984	499,694	191,915	690,164

REMARKS.

These statistics are from the Minutes of 1858-'59. The increase of the preceding year was 141 travelling and 77 local preachers, 33,033 white members and probationers, 10,122 colored, and 18 Indians, making a net increase of 43,387. The total number of colored mem-

bers and probationers is 188,041. There was an increase of members in each Conference except Louisiana, North Carolina, and Indian Missions. The number of Indian members and probationers is 3,874, of whom 138 are in the Kansas Mission Conference, 200 in the Holston Conference, and 3,536 in the Indian Mission Conference.

The transferred preachers are reckoned with those of the Conferences to which they now belong. The six Bishops are not counted. Their addition would make the number of travelling preachers, including those on the superannuated list, 2,583. The preachers who located (77) are not counted; on the other hand, the preachers who were admitted on trial (224), and those who were re-admitted (58), are counted among the travelling preachers, though many of them are also reckoned with the local preachers. The members in several charges in the Kentucky Conference, as well as those in China, are not counted, not being officially reported—these would make the total number of ministers and members about 700,000, and the increase about 44,000. The apparent decrease in the North Carolina Conference was occasioned by transfers to the Virginia Conference.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH (SOUTH).

Name.	Elected.	Name.	Elected.
Joshua Soule.....	1824	George F. Pierce.....	1854
James O. Andrew.....	1852	John Early.....	1864
Robert Paine.....	1846	H. H. Kavanaugh.....	1864

PAPERS BELONGING TO THE BOOK CONCERN OF THE METHODIST EPISCOPAL CHURCH (SOUTH).

Nashville.—Quarterly Review; Home Circle; Nashville Christian Advocate. *Richmond*.—Richmond Christian Advocate. *Charleston*.—Southern Christian Advocate. *St. Louis*.—St. Louis Christian Advocate. *Memphis*.—Memphis Christian Advocate. *New-Orleans*.—New-Orleans Christian Advocate; Evangelical Apologist. *Galveston*.—Texas Christian Advocate. *California*.—Pacific Methodist. *Raleigh*.—North Carolina Christian Advocate.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH (SOUTH).

The Society has, in *destitute portions of the regular work*, 175 missionaries; 31,479 white, and 1,400 colored members; 69 churches; 138 Sunday schools, and 5,790 scholars. Among the *people of color*, 136 missionaries; 74 churches; 48,582 colored members; and 19,553 children under religious instruction. On their *Indian missions* they have 28 missionaries; 4,283 members; 40 churches; 29 Sunday

schools, in which are 1,102 scholars; and 8 manual labor schools, with 480 pupils. Among the *Germans*, 17 missionaries, 877 members, 10 churches, 11 Sunday schools, and 476 scholars. In *China*, 3 missionaries.

The Tract Society was organized July 16th, 1854. *The Sunday School Society* organized August 6th, 1854. No report on the Sunday School Societies has been received from four Conferences. Allowing for the Conferences not reported the average figures of those reported, there are 3,419 schools; 24,183 officers and teachers; 152,135 scholars; 400,426 volumes; 16,080 visitors; \$22,128 39 for Sunday schools.

Colleges, 12: Randolph and Macon College, Va.; Emory and Henry College, Va.; Wofford College, S. C.; Emory College, Ga.; East Alabama University, Ala.; Southern University, Ala.; La Grange College, Ala.; Centenary College, La.; Hiawassey College, Tenn.; Central College, Mo.; St. Charles College, Mo.; Normal College, N. C.; Texas University, Texas.

Female Colleges, High Schools, and Academies.—Deems' *Annals of Southern Methodism*, 1856, mention 77 institutions of this class. Number of students (in 1856) in all the learned institutions together, about 8,000.

III.—METHODIST PROTESTANT CHURCH.

Statistics.—At the seventh General Conference of 1858, there were about 90,000 members, 2,000 stationed ministers, 1,200 churches, 200 parsonages, and \$1,500,000 worth of church property. The average increase per year since the organization of the church (in 1830) is 3,000 members.

LITERARY INSTITUTIONS.

<i>Names.</i>	<i>Locations.</i>
North Hebron Instituté.	New-York.
Illinois University.	Henry, Illinois.
Central Female College.	Culloden, Georgia.
Lynchburg College.	Lynchburg, Virginia.
Bowdon College.	Carroll Co., Georgia.
Methodist Protestant Female College.	Jamestown, Guilford Co., N. C.
Madison College.	Uniontown, Pennsylvania.
Lynchburg Female College.	Lynchburg, Virginia.
Libertytown Female Institute.	Liberty, Maryland.

Book Concerns.—Eastern, or Baltimore, at Baltimore, Md.; Western Book Concern, at Springfield, O.

Periodicals.—Methodist Protestant, weekly, Baltimore; Western Methodist Protestant, weekly, Springfield, O.; Methodist Protestant

Sentinel, weekly, Fairmount, Va.; Sabbath School and Missionary Journal, weekly, Pittsburgh, Pa.

Home Missionary Society at Pittsburgh, Pa.

IV.—THE WESLEYAN METHODIST CONNECTION.

Tract and Missionary Society at Syracuse, N. Y.

Periodicals.—The Wesleyan, weekly, Syracuse, N. Y. The Magazine.

Learned Institutions.—Adrian College, Adrian, Michigan.

V.—AFRICAN METHODIST EPISCOPAL CHURCH.

Book Concern.—Missionary Society.

VI.—EVANGELICAL ASSOCIATION.

Bishops, 3; itinerant preachers, 320; local preachers, 268; value of church property, \$525,897; parsonages, 81: probable value, \$44,790; Sunday schools, 423; scholars, 18,473; officers and teachers of Sunday schools, 4,452; volumes, 55,394; catechumens, 1,291; annual conferences, 8 (East Pennsylvania, Central Pennsylvania, Pittsburgh, New York, Ohio, Illinois, Indiana, Wisconsin). Learned institutions, 2 (Greensburg Seminary, Summit County, Ohio; Union Seminary, New Berlin, Pennsylvania. (From the Almanac of the Evangelical Association for 1860.)

VII.—UNITED BRETHREN (GERMAN METHODISTS).

Conferences, 30; preachers, 1,278; members, 82,013; meeting-houses, 888; stations, 25; districts, 357; missions, 208; Sunday schools, 1,297; teachers, 8,213; scholars, 49,946.

CHAPTER XIV.

THE BAPTIST CHURCHES IN THE UNITED STATES.

I.—REGULAR BAPTISTS.

Grand Total of Regular Baptists in the U. S.

STATES.	Associations.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1858.	Total Num.
Alabama.....	28	762	367	67	5,219	56,023
Arkansas.....	16	269	129	4	838	9,491
California.....	8	89	27	18	145	1,099
Connecticut.....	7	118	116	16	2,457	18,326
Delaware.....	—	2	8	—	14	402
District of Columbia.....	—	5	5	5	198	1,056
Florida.....	8	106	52	20	463	4,742
Georgia.....	41	968	594	143	8,679	90,910
Illinois.....	36	644	454	77	5,211	37,684
Indiana.....	48	651	316	81	3,463	32,780
Indian Territory.....	4	45	40	—	400	4,500
Iowa.....	11	220	188	28	1,895	9,944
Kansas.....	9	16	10	1	16	245
Kentucky.....	39	835	369	40	6,479	78,733
Louisiana.....	9	188	99	6	1,195	9,458
Maine.....	18	278	180	11	2,455	21,436
Maryland.....	1	82	35	2	830	4,154
Massachusetts.....	14	262	271	18	4,207	36,202
Michigan.....	11	209	142	4	1,657	12,503
Minnesota.....	4	49	43	—	196	1,490
Mississippi.....	21	577	280	31	2,740	36,994
Missouri.....	37	695	418	35	4,131	41,624
Nebraska.....	1	9	8	4	27	126
New Hampshire.....	7	91	83	4	886	8,525
New-Jersey.....	4	114	113	28	2,076	16,244
New-York.....	44	825	743	115	10,803	92,196
North Carolina.....	28	647	345	90	4,316	54,497
Ohio.....	29	488	367	88	3,996	30,373
Oregon.....	8	81	19	11	28	865
Pennsylvania.....	17	882	277	42	4,587	27,239
Rhode Island.....	2	51	62	5	1,718	9,072
South Carolina.....	18	460	270	11	4,809	58,605
Tennessee.....	23	643	378	55	8,214	46,048
Texas.....	19	887	217	21	1,711	14,972
Vermont.....	7	109	99	9	621	7,879
Virginia.....	26	710	375	—	6,290	115,146
Wisconsin.....	8	177	121	48	1,859	8,157
German and Dutch Churches in the U. S.	1	40	35	13	450	2,900
Swedish Churches in the United States.....	1	10	8	2	150	500
Welsh Churches in the United States.....	3	84	20	—	250	1,400
Total in the United States.....	590	12,186	7,809	1,040	99,248	994,620

Colored Church Members in Southern States, 175,000.—*Smith*.

BAPTIST COLLEGES IN THE UNITED STATES.

Name.	Location.	Founded.
Brown University.....	Providence, R. I.....	1764
Madison University.....	Hamilton, N. Y.....	1819
Waterville College.....	Waterville, Me.....	1820
Columbian College.....	Washington, D. C.....	1821
Georgetown College.....	Georgetown, Ky.....	1829
Richmond College.....	Richmond, Va.....	1832
Denison University.....	Granville, Ohio.....	1833
Mercer University.....	Penfield, Ga.....	1833
Shurtleff College.....	Upper Alton, Ill.....	1835
Wake Forest College.....	Wake Forest, N. C.....	1838
Rector College.....	Pruntytown, Va.....	1839
Union University.....	Murfreesboro', Tenn.....	1840
Howard College.....	Marion, Ala.....	1841
Franklin College.....	Franklin, Ind.....	1844
Baylor University.....	Independence, Texas.....	1845
Central College.....	M'Grawville, N. Y.....	1848
University at Lewisburg.....	Lewisburg, Pa.....	1849
William Jewell College.....	Liberty, Mo.....	1849
University of Rochester.....	Rochester, N. Y.....	1850
Oregon College.....	Oregon City.....	1850
Furman University.....	Greenville, S. C.....	1851
Mississippi College.....	Clinton, Miss.....	1851
Mount Lebanon University.....	Mt. Lebanon, La.....	1853
Burlington University.....	Burlington, Iowa.....	1854
Central University.....	Pella, Iowa.....	1854
Wayland University.....	Beaver Dam, Wis.....	1854
Marshall College.....	Griffin, Ga.....	1854
Eleutherian College.....	Lancaster, Ind.....	1855
Central University.....	Minneapolis.....	1855
Cherokee College.....	Cassville, Ga.....	1855
Kalamazoo College.....	Kalamazoo, Mich.....	1855
Mount Pleasant College.....	Mt. Pleasant, Mo.....	1855
Bethel College.....	Russellville, Ky.....	1856

BAPTIST THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

Name.	Location.	Founded.
Theological Dep. Madison University.....	Hamilton, N. Y.....	1820
New Hampton Theological Seminary.....	Fairfax, Vt.....	1825
Newton Theological Institution.....	Newton Centre, Mass.....	1826
Mercer Theological Seminary.....	Penfield, Ga.....	1833
Furman Theological Seminary.....	Greenville, S. C.....	1835
Western Baptist Theological Institution.....	Georgetown, Ky.....	1840
Theological Dep. Howard College.....	Marion, Ala.....	1843
Kalamazoo Theological Seminary.....	Kalamazoo, Mich.....	1846
Rochester Theological Seminary.....	Rochester, N. Y.....	1850
Fairmount Theological Institute.....	Cincinnati, Ohio.....	1851
Theological Dep. University at Lewisburg.....	Lewisburg, Pa.....	1855
Theological Dep. Union University.....	Murfreesboro', Tenn.....	1856
Theological Dep. Mt. Lebanon University.....	Mt. Lebanon, La.....	1857
Southern Baptist Theological Seminary.....	Greenville, S. C.....	1858

Academies and Female Seminaries over 100.

GENERAL BENEVOLENT ASSOCIATIONS.

American Baptist Missionary Union. [1814.]

Annual Meeting of the Board and Union, held in New-York, May 17-20, 1859. Receipts, \$102,140 76; expenditures, \$102,079 22. Balances against the Union, \$36,932 11. 4,500 copies of the *Mis-*

sionary Magazine, and 25,000 copies of the *Macedonian*, have been issued monthly.

The Board has under its care 19 missions ; 3 among the Indians of North America, 2 in Europe, and 14 in Southeastern Asia. The Asiatic missions have 16 stations, and more than 300 out-stations; the German and French, 650 stations and out-stations. There are now connected with the missions, including those in this country, and exclusive of Europe, 83 American laborers, 40 males and 43 females, together with over 300 native helpers, of whom more than 30 are ordained. Of native laborers in Europe, there are 100. According to incomplete returns, there are altogether 313 churches, with a membership of 22,000 (14,323 in Asia, 5,818 in Germany, 126 in Switzerland, 1,176 in Denmark); 2,000 have been baptized during the year.

American Baptist Publication Society. [1824.]

Annual Meeting held in New-York, May 16, 1859. Receipts, \$80,499 16; expenditures, \$80,302 11; balance in treasury, \$197 05.

33 new publications issued during the year. 410,000 copies of books, pamphlets, and tracts, have been published, making 32,642,000 pages, 18mo. The "Reaper" has a circulation of 80,000.

Summary of Colporteur Labor.—46 colporteurs have been in commission during the year, distributed in the different States, in Canada West, in Sweden, and in Norway.

They report 1,546 weeks' labor performed ; 49,121 miles travelled ; 25,701 volumes sold ; 3,518 volumes given to the poor ; 370,168 pages of tracts distributed ; 4,363 sermons preached ; 1,780 prayer meetings held ; 32,416 families visited ; 3,630 vessels visited ; 84 Sunday schools organized ; 29 churches constituted ; 995 persons baptized.

American Baptist Historical Society.

(Connected with the American Baptist Publication Society.)

Sixth Anniversary held in New-York, May 14th, 1859.

American Baptist Home Mission Society. [1832.]

Annual Meeting held in New-York, May 13, 14, 1859. Total receipts. \$49,986 34; expenditures, \$45,182 48.

Summary of Labor and Results.—Missionaries and Agents employed during the year, 116; stations and out-stations supplied, 269; baptisms, 764; hopeful conversion of 179 others; churches organized,

53 ; ministers ordained, 22 ; church edifices completed, 15 , and 14 others in progress.

The churches aided by the Society, contributed to the usual objects of Christian benevolence, \$3,342 97 ; and for the support of the Gospel among themselves of \$15,121 20 . Seven churches, heretofore aided by the Society, have become self-sustaining.

American and Foreign Bible Society. [1838.]

Annual Meeting held in New-York, May 12th, 1859. Total receipts, \$45,093 64 ; expenditures, \$46,728 35 ; treasury overdrawn, \$1,634 71 .

The Scriptures printed and circulated in 50 different languages and dialects, embracing various parts of India, China, France, Africa, and this country. 24 colporteurs were employed in Germany and America. They had found destitute of the Scriptures 2,083 persons ; induced 1,079 children to attend Sabbath schools ; persuaded 450 persons, not accustomed to a place of worship, to attend church ; had been the means, under God, of 396 conversions, and 261 baptisms ; had sold 7,769 copies of the Scriptures, and given away 1,161 copies.

American Baptist Free Mission Society. [1843.]

Annual Meeting held at Jersey City, N. J., May 7th, 1859. Total receipts for the year, \$20,000.

Southern Baptist Convention. [1845.]

The Biennial Meeting held in Richmond, May 6-10.

Foreign Mission Board.—Located at Richmond, Va. Receipts, \$39,824 38 ; expenses, \$31,024 63—balance in treasury, \$8,799 95.

Domestic and Indian Mission Board.—Located at Marion, Ala. Receipts, \$47,698 27 ; expenditures, \$41,369 70—balance in treasury, \$6,328 57.

There have been under commission, during the year, 85 missionaries—19 among the Creeks, 10 among the Choctaws, and 6 among the Cherokees.

Bible Board.—Located at Nashville, Tenn.

Southern Baptist Publication Society. [1847.]

Annual Meeting held in Hampton, Va., June 3d, 1858. Receipts, \$9,794 25 ; expenditures, \$9,159 69—balance in treasury, \$634 56.

The publications, during the last year, comprise twelve new and original works; together with the re-publication of nine former books issued—making in all thirty-six different editions, amounting to 27,767 volumes, containing 4,546,620 pages.

PERIODICALS.

Name.	WEEKLIES.	Where Published.
Arkansas Baptist.....	Little Rock, Arkansas.	
Southwestern Baptist.....	Tuskegee, Alabama.	
The Baptist Circular.....	Sacramento, California.	
Christian Secretary.....	Hartford, Connecticut.	
Christian Index.....	Macon, Georgia.	
The Christian Times.....	Chicago, Illinois.	
The Witness.....	Indianapolis, Indiana.	
Western Recorder.....	Louisville, Kentucky.	
Louisiana Baptist.....	Mount Lebanon, Louisiana.	
Zion's Advocate.....	Portland, Maine.	
The True Union.....	Baltimore, Maryland.	
Christian Watchman and Reflector.....	Boston, Massachusetts.	
The Christian Era.....	" "	
Michigan Christian Herald.....	Detroit, Michigan.	
Mississippi Baptist.....	Jackson, Mississippi.	
Western Watchman.....	St. Louis, Missouri.	
New-York Examiner.....	New-York, New-York.	
New-York Chronicle.....	" "	
American Baptist.....	Raleigh, North Carolina.	
Biblical Recorder.....	Hendersonville, North Carolina.	
Baptist Telescope.....	Cincinnati, Ohio.	
Journal and Messenger.....	Philadelphia, Pennsylvania.	
Christian Chronicle.....	Charleston, South Carolina.	
Southern Baptist.....	Nashville, Tennessee.	
The Tennessee Baptist.....	" "	
Baptist Standard.....	Anderson, Texas.	
The Texas Baptist.....	Richmond, Virginia.	
Religious Herald.....	Fredericksburg, Virginia.	
Virginia Baptist.....		

MONTHLIES.

The Christian Repository.....	Louisville, Kentucky.
Young Reaper.....	Philadelphia, Pennsylvania.
Baptist Missionary Magazine.....	Boston, Massachusetts.
The Macedonian.....	" "
Home Mission Record.....	New-York, New-York.
Mother's Journal.....	" "
Baptist Family Magazine.....	Philadelphia, Pennsylvania.
Western Star (Welsh).....	Pottsville, "
Der Sendbote Des Evangeliums (German).....	Philadelphia,
The Aurora.....	Murfreesboro', Tennessee.
The Children's Friend.....	Nashville, Tennessee.
Children's Monthly Book.....	" "
Baptist Preacher.....	Richmond, Virginia.
The Commission.....	" "
Home and Foreign Journal.....	" "
Western Evangelist.....	Rockwell, Illinois.

QUARTERLIES.

Christian Review.....	New-York, New-York.
Southern Review and Eclectic.....	Nashville, Tenn.

OTHER DENOMINATIONS THAT PRACTICE IMMERSION.

	Asocia- tions.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1858.	Total Number.
Anti-Mission Baptists in the United States...	155	1720	825	..	1500	58000
Freewill Baptists*	132	1206	965	168	6340	56028
Six Principle Baptists.....	..	18	16	..	..	30.0
Seventh-Day Baptists.....	4	56	70	19	..	6.77
Church of God (Winebrennarians).....	..	275	132	..	..	13800
Disciples† .....	..	2000	2000	..	..	35000
Tunkers.....	..	150	200	..	..	8200
Mennonites.....	..	300	250	..	..	36280

* The statistics reported at the General Conference of 1859, see below.

† This we regard as a very high estimate, but the figures were the result of inquiry of one of the most careful and reliable ministers of the denomination to which they refer.—(Bapt. Alm.)

II. FREEWILL BAPTISTS.

UNITED STATES AND CANADA.

Statistics reported at the General Conference of 1859.—Yearly meetings, 30; quarterly meetings, 143; churches, 1,298; communicants, 59,791; ordained preachers, 1,044; licensed preachers, 202 Increase during the past year: 1 yearly meeting; 11 quarterly meetings; 92 churches.

The General Conference has entirely dissolved the connection with slaveholding churches; but a few churches in North Carolina still continue to bear the name.

Societies.—Foreign and Home Mission Societies, Education Society, Anti-slavery Society. Aggregate receipts, about \$10,000 annually.

The Foreign Mission Society has several stations at Orissa, India.

Educational Institutions.—College, 1, Hillsdale, Mich.; theological school, 1, New-Hampton, N. H.; seminaries, 3, Whitestown, N. Y. Lewiston, Me., New-Hampton, N. H.

Printing Establishment.—Dover, N. H.

Periodicals.—Morning Star, weekly (in its 34th year); Myrtle, a Sabbath-school paper; and the Quarterly, all at Dover, N. H.

NEW-BRUNSWICK AND NOVA SCOTIA.

Members, about 4,000.

Periodical.—Religious Intelligencer, weekly, St. John's, N. B.

The Freewill Baptists agree in doctrine with the General Baptists of England.

III. DISCIPLES (CAMPBELLITES).

Members in the United States, estimated at 300,000, in the New American Cyclopædia; Bethany College, Va.; *churches* in British America, Great Britain, and Australia.

IV. SEVENTH-DAY BAPTISTS.

Literary institutions at De Ruyter, N. Y., Alfred, N. Y. (Alfred University), Shiloh, N. J., and Milton, Wis. *Periodicals*.—The Sabbath-School Recorder, weekly; the Sabbath-School Visitor, monthly; the Seventh-Day Baptist Memorial, quarterly.

CHAPTER XV.

THE PRESBYTERIAN CHURCHES IN THE UNITED STATES.

I. PRESBYTERIAN CHURCH—OLD SCHOOL.

SYNODS.	Organized.	Presby- teries.	Number	Number	No. of Commu- nicants.
			of Mbr's.	of Chur's.	
Albany	1803	5	101	65	9,186
Buffalo	1813	5	61	66	5,642
New-York	1789	11	177	132	19,312
New-Jersey	1823	9	181	180	22,643
Philadelphia	1788	6	199	199	27,520
Baltimore	1854	5	98	127	1,885
Pittsburg	1802	5	105	148	17,710
Alleghany	1854	4	58	90	9,895
Wheeling	1841	4	79	128	13,310
Ohio	1814	8	98	173	11,757
Cincinnati	1819	7	96	149	11,965
Indiana	1826	5	57	96	6,285
Northern Indiana	1843	5	47	96	6,101
Illinoi	1831	7	75	132	6,338
Chicago	1856	3	72	97	5,126
Wisconsin	1851	5	42	52	1,849
Iowa	1852	4	48	88	2,881
Southern Iowa	1858	4	44	72	2,860
Upper Missouri	1858	4	32	51	1,784
Missouri	1832	4	61	81	5,197
Kentucky	1802	6	92	158	9,626
Virginia	1788	6	110	146	11,128
North Carolina	1788	3	96	176	1,5053
Nashville	1826	5	89	54	3,86
South Carolina	1813	4	97	126	1,3074
Georgia	1845	5	88	143	6,822
Alabama	1815	3	55	107	6,126
Mississippi	1829	7	86	129	6,410
Memphis	1847	4	54	93	4,769
Arkansas	1812	4	38	64	2,402
Texas	1851	4	38	61	1,53
Pacific	1852	4	21	20	841
Northern India	1841	8	22	8	267
Total Synods, 33.		168	2577	3487	279,630

During the year ending May, 1859, nine new Presbyteries have been organized, viz., Lewes, Potomac, Roanoke, Omaha, Western Reserve, Hillsboro', Bloomington, Saline, and the Presbytery of Siam in the Foreign Mission field.

Synods in connection with the General Assembly.....	83	Ministers dismissed to other denominations.....	6
Presbyteries.....	168	Churches received from other denominations.....	23
Licentiates.....	297	Churches dismissed to other denominations.....	2
Candidates for the Ministry.....	493	Ministers deceased.....	31
Ministers.....	2,577	Churches dissolved.....	15
Churches.....	3,487	Members added on examination..	23,945
Licensures.....	132	Members added on certificate....	10,879
Ordinations.....	91	Total number of communicants reported.....	279,630
Installations.....	189	Adults baptized.....	6,672
Pastoral relations dissolved.....	134	Infants baptised.....	16,194
Churches organized.....	118		
Ministers received from other denominations.....	42		
Amount contributed for Congregational purposes.....		\$2,070,479	
Amount contributed for Boards and Church Extension.....		542,696	
Amount contributed for Miscellaneous purposes.....		221,973	
Whole amount contributed in 1859.....			\$2,835,147

OFFICERS OF THE CHURCH.

Moderator, William L. Breckinridge, D. D.; *Permanent Clerk*, Rev. A. T. McGill, D. D.; *Stated Clerk*, Rev. John Leyburn, D. D.

BOARDS OF THE CHURCH.

1. *Board of Domestic Missions*, Philadelphia : Missionaries, 600 (1 among the French, 1 among the Welsh, 24 among the Germans); communicants, 24,015; Sabbath schools, 355; Sabbath school teachers, 2,900; scholars, 17,453; baptisms, 2,792. Appropriations made to missionaries, \$94,476 83; receipts, \$99,673 03; amount paid out, \$91,635 09. 2. *Board of Education*, Philadelphia : New candidates, 141; whole number of candidates on the roll, 391. Parochial schools, about 100; Presbyterian academies, 58. Receipts, \$58,057 18. The receipts of the Candidates' Fund (\$52,077) is the large sum for candidates received since the organization of the board in 1819. 3. *Board of Foreign Missions*, New-York : Missionaries sent out—13 to the Indian tribes, 2 to South America, 4 to Western Africa, 6 to India, 2 to Japan. New missions to be formed in South America and Japan. Connected with the missions, 73 ordained ministers, 27 laymen assistants, 101 female assistants, 52 native assistants, 1,158 communicants, 2,310 scholars. 4. *Presbyterian Board of Publication*, Philadelphia : New works, 70 in 98,009 copies (several tracts in German). Circulation of the *Sabbath School Visitor*, 58,000 copies. Receipts, \$129,698

31; expenditure, \$107,561 02. 5. *General Assembly's Church Extension Committee*, St. Louis: Applications, 201, calling for \$87,000 appropriations, \$23,970 15, to 83 churches; receipts, \$29,342 82.

BENEVOLENT ASSOCIATIONS.

1. *The Presbyterian Annuity Company*, Philadelphia: For the relief of poor and distressed Presbyterian ministers, their widows, and children. 2. *Fund for Disabled Ministers and their Families*, Philadelphia: The General Assembly of 1859 declined to establish a permanent and invested fund for that end.

THEOLOGICAL SEMINARIES.

		Time.
Theological Seminary at Princeton, N. J.		135
" " Allegheny City, Pa.		129
Union Theological Seminary, Hampden, Sydney, Va.		18
Danville Theological Seminary, Danville, Ky.		47
Theological Seminary of the Northwest, Chicago, Ill.		"
Theological Seminary at Columbia, S. C.		84
		<hr/> 413

PERIODICALS.

Name.	Place.	Time.
Presbyterian	Philadelphia and New-York	Weekly.
Presbyterian Herald	Louisville, Ky.	"
Presbyter	Cincinnati, Ohio	"
Presbyterian Banner	Pittsburg, Pa.	"
Central Presbyterian	Richmond, Va.	"
Southern Presbyterian	Charleston, S. C.	"
St. Louis Presbyterian	St. Louis, Mo.	"
North Carolina Presbyterian	Fayetteville, N. C.	"
True Witness	New-Orleans, La.	"
Presbyterian Sentinel	Memphis, Tenn.	"
New-York Observer	New-York	"
Sabbath School Visitor	Philadelphia and New-York	Semi-Monthly.
Home and Foreign Record	Philadelphia, Pa.	Monthly.
Presbyterian Magazine	Philadelphia, Pa.	"
Foreign Missionary	New-York	"
Presbyterian Expositor	Chicago, Ill.	"
Pacific Expositor	San Francisco, Cal.	"
Biblical Repertory	Philadelphia, Pa.	Quarterly.
Southern Presbyterian Review	Columbia, S. C.	"
Home, School, and Church	Philadelphia, Pa.	Annual.
Minutes of the Assembly	Philadelphia, Pa.	"

II.—PRESBYTERIAN CHURCH, NEW SCHOOL.
SUMMARY OF THE CHURCH, AS REPORTED MAY, 1859.

SYNODS.	Dests.	Presbytery.	Ministers.	Liccnetiates.	Churchees.	Added on Extramitis- tion.	Added on Certificate.	Community.	Adult Baptisms.	Inflant Baptisms.	General Assembly.	Domestic Missions.	Foreign Missions.	Benevolence.	Publication.		
1. Albany	1803	5	67	11	73	162	8,889	162	164	8,986	326	\$233.28	\$3,174.36	835.06	3,623.50		
2. Utica	1829	4	83	10	92	848	315	9,617	835	9,617	226	17	2,604.76	2,249.85	1,195.23	2,233.65	
3. Geneva	1812	3	107	4	106	706	221	7,823	285	7,823	200	232	75	2,862.41	3,415.70	1,412.59	2,169.39
4. Onondaga	1855	4	41	10	61	197	72	400	69	77	85	1,180	1,290	85	2,451.83	2,406.80	
5. Susquehanna	1853	3	124	8	138	104	1,002	411	18,121	408	308	382	52	5,982	90	4,249.44	4,545.90
6. Genesee	1821	3	231	41	90	810	92	265	961	70	1,014	1,199	30	1,674.36	4,720.78	9,017.06	9,470.29
7. N. Y. and N. J.	1788	9	138	4	80	68	30	11	161	224	492	639	11	17,243.65	4,003.12	3,621.78	8,450.63
8. Pennsylvania	1838	4	11	36	283	90	866	832	834	90	129	45	1,668.22	646.56	872.79	1,873.40	
9. W. Penna.	1843	3	20	13	105	90	866	832	834	822	269	351	56	2,703.85	8,165.07	1,316.73	8,165.07
10. W. Michigan	1824	4	106	6	86	563	321	6,580	181	209	212	16	5,760.00	2,936.20	1,243.90	2,936.20	
11. W. Reserve	1825	7	44	8	13	72	273	156	472	77	190	140	61	1,763.76	1,361.73	1,248.36	1,177.08
12. Ohio	1814	4	40	17	10	30	219	101	2,973	41	73	150	3,300.00	1,137.82	1,146.31	1,283.00	
13. Cincinnati	1829	4	43	14	62	325	127	3,432	111	180	45	1,713.47	1,619.93	935.51	612.70		
14. Indiana	1826	4	40	2	59	143	117	4,131	41	86	109	40	668.26	300.27	393.50	77.49	
15. Wabash	1851	4	16	1	6	84	209	168	4,111	63	100	185	35	2,779.21	699.28	711.02	911.56
16. Illinois	1831	4	62	1	6	94	21	73	360	368	253	205	55	8,613.05	2,917.77	1,164.46	2,904.05
17. Peoria	1843	6	94	2	29	2	107	177	1,384	126	81	70	14	94.66	86.92	31.50	6.87
18. Wisconsin	1857	3	53	2	10	74	307	161	2,003	62	97	73	56	814.20	386.64	173.30	195.17
19. Minnesota	1858	3	19	1	15	43	46	600	9	26	16	27	15	42.86	61.00	125.00	60.00
20. Iowa	1851	3	15	2	57	80	4	280	31	378	7	40	2,249	2,249	2,249	2,249	
21. Alta, California	1857	3	37	6	60	37	6	57	2,249	2,249	2,249	2,249	2,249	2,249	2,249	2,249	
22. Missouri	1832	4	37	6	60	37	6	57	2,249	2,249	2,249	2,249	2,249	2,249	2,249	2,249	
23. Virginia	1788	4	134	870	1,542	10,706	4,832	137,990	8,650	4,308	6,104	15	91,402.88	67,796.42	66,707.68	41,667.21	
108	1,546	134	870	1,542	10,706	4,832	137,990	8,650	4,308	6,104	15	91,402.88	67,796.42	66,707.68	41,667.21		

GENERAL ASSOCIATIONS.

1. *Presbyterian Publication Committee*.—The last assembly resolved upon the raising of \$16,000 during the year. Of this sum, \$9,000 has been contributed.

2. *Foreign Mission Committee*.—Since 1826, the contributions of the church to the missionary cause have been made through the American Board of Commissioners for Foreign Missions. There are in connection with the General Assembly 50 ordained missionaries (7 in Africa, 20 in Western Asia, 11 in Southern Asia, 4 in China, 3 in the Sandwich Islands, 2 in Micronesia, 3 among the American Indians). The sum contributed by Presbyterian Churches (N. S.) was \$94,500.

3. *Church Extension Committee* (established 1855; its powers were enlarged in 1857 and 1859).—Will need about \$30,000 for the present year.

The Presbyterian House, Philadelphia, has during the past year been made over to the Trustees of the General Assembly.

Church Erection Fund.—Churches aided, 119; amount appropriated, \$43,118. The fund is about \$108,000.

Theological Seminaries, 5: Union, New-York City; Auburn, N. Y.; Lane, near Cincinnati, O.; Blackburn Seminary, Carlinville, Ill.; Theological Department of Lind University, near Chicago, Illinois.

Permanent Committee on Education.—About \$30,000 were contributed to aid students.

OFFICERS OF THE CHURCH.

Moderator.—R. W. Patterson, D. D. *Permanent Clerk*.—Rev. Henry Darling. *Stated Clerk*.—Edwin F. Hatfield, D. D. *Treasurer*.—Anthony P. Halsey, Esq.

PERIODICALS.

Name.	Place.	Time.
Christian Observer	Philadelphia.....	Weekly.
American Presbyterian.....	"	"
New-York Evangelist.....	New-York.....	
Presbytery Reporter.....	Chicago.....	Monthly.
Presbyterian Quarterly Review.....	Philadelphia.....	Quarterly.
Minutes of the General Assembly	New-York.....	Annual.

III.—CUMBERLAND PRESBYTERIANS.

Moderator of the General Assembly of 1859, Thomas B. Wilson, D. D., Marshal, Texas.

Statistics.—See Chapter IX.

Additional Statistics.—Presbyteries, 96; official boards on education, missions, judiciary.

EDUCATIONAL INSTITUTIONS.

Bainbridge Male and Female Academy.....	Indiana.
Bethel College.....	Tennessee.
Beverly College.....	Ohio.
Cane Hill College.....	Arkansas.
Chapel Hill College.....	Texas.
Cherry Grove Seminary.....	Illinois.
Clear Spring Academy.....	Tennessee.
Columbia College.....	Oregon.
Cumberland University.....	Tennessee.
Cumberland College.....	Kentucky.
Cumberland Female College.....	Tennessee.
Ewing and Jefferson College.....	Tennessee.
Greenville Female Institute.....	Kentucky.
Lagrange College.....	Texas.
McDee College.....	Missouri.
Newburgh Academy.....	Indiana.
Perryville Seminary.....	Kentucky.
Seminary.....	Sonoma, California.
".....	Laredo, Texas.
Steeltown Academy.....	Missouri.
Union Female College.....	Mississippi.
Union College.....	Illinois.
Waynesburg College.....	Pennsylvania.
Winchester Female Seminary.....	Tennessee.

Foreign Missions, in India.

NEWSPAPERS.

Name.	Place.	Time.
Banner of Peace.....	Nashville, Tenn	Weekly.
St. Louis Observer.....	St. Louis, Mo	"
Cumberland Presbyterian.....	Waynesburg, Pa.	"
Cumberland University Magazine.....	Lebanon, Tenn....	Monthly.
The Ladies' Pearl	St. Louis, Mo.	"
The Theological Medium.....	"	Quarterly.
The Minutes.....	"	Annual.

IV. UNITED PRESBYTERIAN CHURCH.

Union of the Associate and Associate Reformed Presbyterian Churches.

OFFICERS OF THE CHURCH.

Moderator.—Peter Bullions, D. D., Troy, N. Y. *Stated Clerk*.—Rev. James Prestley, Pittsburgh, Pa. *Assistant Clerk*.—Rev. Thomas H. Beveridge, Philadelphia.

Boards of the Church.—1. Of Foreign Missions, at Philadelphia. 2. Of Home Missions, Xenia, O. 3. Of Publication, Pittsburg, Pa. 4. Of Church Extension, Alleghany, Pa. 5. Of Education, Monmouth, Ill.

Theological Seminaries, 3: at Alleghany, Pa.; Xenia, O., Monmouth, Ill.

PERIODICALS.

Name.	Place.	Time.
United Presbyterian.....	Pittsburgh.....	Weekly.
Presbyterian Witness.....	Cincinnati.....	"
United Presbyterian of the West.....	Monmouth, Ill.....	"
Christian Instructor.....	Philadelphia.....	"
Evangelical Repository.....	".....	Monthly.

Foreign Missions.—In Egypt, 5 missionaries; Syria, 3 missionaries; China, 2 missionaries; Trinidad, 1 missionary. The missionaries of Egypt and Syria have been authorized to form themselves into a presbytery (the P. of Cairo).

V. ASSOCIATE REFORMED SYNOD OF NEW-YORK.

Comprising those ministers and churches of the former Associate Reformed Church, not in favor of the Union of the Associate and the Associate Reformed Churches.

OFFICERS OF THE CHURCH.

Moderator.—Rev. Robert H. Wallace. *Stated Clerk.*—Rev. R. Howard Wallace, both of Little Britain, N. Y.

Presbyteries, 2.

VI. ASSOCIATE SYNOD OF NORTH AMERICA.

Composed of those persons who declined to enter into a union with the Associate Reformed Synod.

OFFICERS OF THE CHURCH.

Moderator.—Wm. Oburn, of the Presbytery of Tower. *Synod Clerk.*—S. G. M'Neel, Pittsburg, Pa.

Presbyteries, 3.

VII. THE FREE PRESBYTERIAN SYNOD.

Stated Clerk.—George Gordon, Iberia, Ohio.

Presbyteries, 6.

VIII. ASSOCIATE REFORMED SYNOD OF THE SOUTH.

OFFICERS OF THE CHURCH.

Moderator.—H. Bryson, D. D., Viney Grove, Tenn. *Permanent Clerk.*—D. G. Philipp, of the Presbytery of Georgia.

Presbyteries, 8. *Theological Seminary,* 1: Nashville, Tenn.

IX. REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD.

OFFICERS OF THE CHURCH.

Moderator.—John Nevin, of Shenango, Pa. *Stated Clerk*.—John N. McLeod. *Assistant Clerk*.—W. Sterret.

Presbyteries, 7; *Theological Seminary* (not yet opened). *Boards of Education, Domestic Missions* (including Domestic Missions, Jewish Missions, and Sustentation Fund), *Foreign Missions* (in India, where there is one Presbytery, that of Saharanpur).

X. REFORMED PRESBYTERIAN CHURCH SYNOD.

OFFICERS OF THE CHURCH.

Moderator.—Jas. M. Willson, Philadelphia. *Clerk*.—S. Bowden, of the Presbytery of Rochester. *Assistant Clerk*.—Rev. J. W. Shaw, of the Presbytery of New-York. *Permanent Clerk*.—Rev. T. Sproull, Pittsburgh, Pa.

Presbyteries, 6. *Theological Seminary*, at Allegheny, Pa. *Boards of Foreign Missions, and Domestic Missions. Periodicals*.—The Covenanter, Philadelphia, monthly. The Reformed Presbyterian, Pittsburgh, monthly.

Foreign Missionaries in Syria.

XI. REFORMED PROTESTANT DUTCH CHURCH.

OFFICERS OF THE CHURCH.

Moderator.—Samuel B. How, of the Classis of New-Brunswick. *Permanent Clerk*.—T. C. Strong. *Assessor*.—C. E. Crispell. *Synods*, 3 (New-York, Albany, Chicago). *Classes*, 30. *Boards of the Church*. 1. Board of Domestic Missions, 80 churches added; 584 converted; 144 received on certificate; receipts, \$16,803 85. 2. Board of Foreign Missions, 3 missions. Amoy (China), Arcot (India), and Japan; missionaries, 15; assistant missionaries, 13; helpers, 9; receipts, \$25,134 61. Members in China, 185, with 3 parochial schools, and 4 theological students. In India, 146; added during the year, 29. 3. Board of Publication. Receipts, \$15,453 57; expenses, \$15,159 83; stock on hand, in book and stereotype plates, valued at \$16,902 50; 16 new books, printed in 26,500 copies; total publications for the year ending May 1st, 1859, 103,700 copies, in English, Dutch, German, and French; number of pages published during the year, 7,740,000. 4. Board of Managers of the General Synod's Sabbath School Union.

TABULAR STATEMENT.

From 105 reports received, the following statistics have been gathered:

Conductors of these Schools, including Superintendents, and male and female teachers.....	1,889	Volumes in Libraries.....	28,974
Professors of Religion	1,407	Contributions for Benevolent Purposes	\$2,237
Have been in Sabbath-schools....	698	Balance on hand, May 1st, 1858..	1,521 23
Number of Scholars in regular attendance, including both sexes.....	7,763	Receipts during the Year.....	3,511 48
Professors of Religion	290		
Professed Religion since last Report.....	131	Expenditures during the Year...	\$5,032 71
		Balance in Treasury.....	2,379 60
			2,663 11

5. Board of Education: Candidates for the Ministry, 83.

STATISTICS.

CLASSES.	ESTATE CLERKS.	TOTAL.
Albany.....	J. N. Wyckoff.....	14 183
Arco.....	J. W. Scudder.....	6 20
Bergen.....	Alexander H. Warner.....	28 24
Cayuga.....	S. P. M. Hastings.....	10 12
Geneva.....	G. J. Van Neste.....	17 17
Greene.....	S. T. Sasse.....	7 10
Hudson.....	P. J. Ogel.....	12 243
Hudson.....	D. D. Demarest.....	7 8
Illinois.....	A. Lloyd.....	10 16
Kingston.....	A. DeBois.....	11 12
Michigan.....	H. J. Brown.....	7 9
Monmouth.....	A. C. Millpaugh.....	9 8
Montgomery.....	J. Kneislern.....	11 21
New-Brunswick.....	John F. Mosick.....	31 22
New-York, N.Y.....	N. J. Marvelus.....	30 22
N. L. Island.....	G. H. Mandeville.....	17 16
Orange.....	C. Scott.....	21 24
Paramus.....	P. Polz.....	14 14
Passaic.....	J. A. Statis.....	10 10
Philadelphia.....	F. B. Romeyn.....	12 11
Poughkeepsie.....	C. S. Hagedorn.....	11 11
Rensselaer.....	E. Nevius.....	11 16
Saratoga.....	C. N. Waldron.....	16 16
Schenectady.....	A. J. Swits.....	14 13
Schoharie.....	E. Velder.....	11 14
S. L. Island.....	D. M. Quackenbush.....	20 14
S. New-York.....	S. H. Meeker.....	17 12
Ulster.....	N. F. Chapman.....	12 16
Westchester.....	W. S. Moore.....	13 13
Wisconsin.....	S. Bolles.....	7 12
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		TOTAL.
		300 125271 206388644 613816
		TOTAL.
		15 \$36453 414833
		14 \$6480 414 414
		10 45886 94855
		10 28900 58986
		6 18876 11401
		4 30856 38770
		4 6106 61371
		6 1261 6870
		5 49153 5489
		9 11763 18940
		6 124 2466
		7 4700 6941
		8 4320 4878
		1 5000 10083
		16 2369 24987
		15 4617 54987
		10 24979 22254
		18 2124 27941
		12 3198 32386
		6 13045 16248
		2 1630 2532
		7 1874 27022
		9 3671 38671
		9 16766 19667
		12 1763 1476
		10 1895 18698
		12 1637 18698
		7 890 6137
		11 106 14277
		8 12086 36156
		12 161 42741
		8 273 42716
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Theological Seminary, New-Brunswick, N. J., 51 students.
Widow's Fund amounts to \$17,018 35.

Periodicals.—*Christian Intelligencer*, weekly, N. Y.; *The Sower* (missionary paper), monthly, N. Y. (Circulation, 9,683.) *Der Saemman* (German), New-York.

XII.—GERMAN REFORMED CHURCH IN THE UNITED STATES.

(From their Minutes of 1859.)

CLASSES.	Ministers	Churches.	Com'ts added on Confirmation.	Com'ts added on Certificate.	Total Number of Communicants.	Baptisms.
Clarion.....	14	45	268	59	2649	447
East Pennsylvania	23	89	999	11	11,875	1,984
East Susquehanna	15	75	426	57	3996	641
Go-henhoppen.....	13	41	385	25	5906	624
Illinois	6	8	4	13	230	36
Indiana	9	14	18	28	319	119
Lancaster, General Synod .	17	35	144	27	1424	253
Lancaster, Synod of Ohio, &c.	12	29	156	..	1142	154
Lebanon	15	61	605	55	7343	1,296
Maryland	26	43	817	121	5461	831
Mercersburg.....	26	60	804	128	3922	559
Miami	26	57	270	168	2761	403
New-York	6	9	78	..	1147	297
North Carolina.....	8	26	77	1	1633	127
Philadelphia	17	18	272	254	2809	262
Sandusky.....	13	39	130	12	1188	191
Sheboygan	4	4	19	19	351	73
St. John's	26	80	850	..	4960	656
St. Joseph	15	28	67	10	753	176
Tiffin	16	54	173	146	2361	361
Virginia	6	34	67	16	1459	102
Westmoreland.....	12	49	84	13	1621	120
West Susquehanna.....	14	54	209	..	2993	314
Zion	21	73	452	62	5807	686
CLASSES, 24. TOTAL..	360	1013	5819	1220	73,410	10,701

Colleges, 3 : Franklin and Marshall College, Lancaster, Pa.; Heidelberg College, Tiffin, Ohio; Newton College, Newton, N. C.

Theological Seminaries, 2 : Mercersburg, Pa.; Tiffin, Ohio.

Periodicals: (I.) English, 5 : Mercersburg Review (quarterly), Pittsburgh; German Reformed Messenger, Chambersburg, Pa.; Family Guardian (monthly), Lancaster, Pa.; Western Missionary (semi-monthly); Pastor's Helper (monthly child's paper), Pittsburgh, Pa. (II.) German, 3 : Die Reformirte Kirchenzeitung, Chambersburg, Pa.; Der Evangelist, Tiffin, O.; Der Lämmerhirt, Philadelphia (child's paper).

There are 2 Synods, the Synod of Ohio and adjacent States, and the Synod of the German Reformed Church in the United States (Eastern Synod), the former of which has 10, the latter 14 classes.

CHAPTER XVI.

CONGREGATIONALISM IN THE UNITED STATES.

GENERAL CONFERENCES, ASSOCIATIONS, OR CONSOCIATIONS.

MAINE.—*General Conference*, composed of delegates, ministerial and lay, from fourteen county conferences, into which the churches enumerated above (with one in New-Brunswick, and one in New-Hampshire) are organized, viz.: Aroostook, Cumberland, Franklin, Hancock, Kennebec, Lincoln and Sagadahoc, Oxford, Penobscot, Piscataquis, Somerset, Union, Waldo, Washington, and York.

NEW-HAMPSHIRE.—General Association of New-Hampshire, composed of representatives from 14 *clerical associations*, viz.: Belknap, Caledonia, Derry, Harmony, Hollis, Hopkinton, Lancaster, Manchester, Monadnock, Orange, Piscataqua, Sullivan, Suncook, and Union. Nearly all of the churches themselves are arranged in eight independent conferences. The General Association, at its session of 1859, voted to introduce, in future, a lay delegation from the several conferences.

CONNECTICUT.—General Association of Connecticut.

RHODE ISLAND.—All the churches are united in the Rhode Island Evangelical Consociation.

VERMONT.—The General Convention of Congregational Ministers and Churches in Vermont, is composed of representatives from 15 Associations, viz., Addison, Bennington, Caledonia, Lamoille, Lancaster, Montpelier, Northwestern, Grange, Orleans, Royalton, Rutland, White River, Windham, Windsor, and Winooski; 3 Consociations, viz. Addison, Northwestern, and Rutland; and 8 Conferences, viz., Caledonia, Chittenden, Lamoille, Orange, Orleans, Washington, Windham, and Windsor. From the Consociations and Conferences, lay delegates are sent.

MASSACHUSETTS.—The General Association of Massachusetts is a clerical body, composed of delegates from 27 local clerical Associations, viz., Andover, Berkshire North, Berkshire South, Brewster,

Brookfield, Essex North, Essex South, Franklin, Hampden East, Hampden West, Hampshire, Hampshire East, Mendon, Middlesex South, Middlesex Union, Norfolk, Old Colony, Plymouth, Salem, Suffolk North, Suffolk South, Taunton, Vineyard Sound, Woburn, Worcester Central, Worcester North, and Worcester South. Of the churches themselves, 359, embracing 54,154 members, are organized into 19 local Conferences.

NEW-YORK.—The churches are generally included in the General Association of New-York, a body made up of clerical and lay delegates from Albany, Delaware, New-York and Brooklyn, Oneida, Ontario, Puritan, and Susquehanna Associations; and Black River, Essex, Long Island, St. Lawrence, and Western New York Conventions.

In addition to the churches included in the General Association, there are two other classes of churches, viz., churches which, though Congregational, are connected with Presbyteries on the Plan of Union; and churches which are unconnected with Associations. The latest enumeration made 125 of the former and over 100 of the latter.

OHIO.—General Conference embraces eight local conferences, viz., Central North, Cleveland, Grand River, Marietta, Medina, Miami, Plymouth Rock, and Puritan.

ILLINOIS.—The Illinois churches, (with a few exceptions,) and one out of Illinois, are connected with the General Association of Illinois, a clerical and lay body, receiving delegates from the churches through 9 Associations, viz., Bureau, Central, Chicago, Elgin, Fox River Union, Genesee, Illinois, Rockford, and Southern Illinois.

INDIANA.—The General Association of the Congregational Churches and Ministers of Indiana embraces (with Marshall, Ill.) a portion of the churches; it includes both ministers and lay delegates, and was organized March 13, 1858.

MICHIGAN.—The churches are connected with the General Association of Michigan, through seven local associations, viz., Eastern (conference), Genesee, Grand River, Jackson, Kalamazoo, Marshall, and Southern Michigan.

WISCONSIN.—Most of the churches, excepting four from the General Association of Minnesota, are connected with the Presbyterian and Congregational Convention of Wisconsin, a body embracing 141 Congregational and 24 Presbyterian churches, through seven District Conventions, viz., Beloit, La Crosse, Lemonwier, Madison, Mil-

waukee, Mineral Point, and Winnebago. The Congregational churches are strictly Congregational in church government. The Presbyterian churches follow the Book of Discipline, have Elders, and are amenable to the District Convention as to a Presbytery, and can appeal to the General Convention, which sustains to them the relation of a Synod.

IOWA.—The General Association of Iowa, which embraces most of the churches of the State, is made up from 9 local Associations, viz., Council Bluffs, Davenport, Denmark, Des Moines River, Dubuque, Garnaville, Grinnell, Mitchell, and Northwestern.

CALIFORNIA.—The churches of California are united in a General Association, through three local Associations, viz., Bay Mountain and Valley.

NEW-JERSEY AND PENNSYLVANIA.—The churches are partly connected with the associations of New-York.

KANSAS.—General Association of Kansas.

OREGON.—Congregational Association of Oregon.

MINNESOTA.—General Conference.

NEBRASKA.—General Association.

CANADA.—The Congregational Union of Canada, which includes ministers and churches, embraces nearly all the Congregational churches of Canada.

NOVA SCOTIA AND NEW-BRUNSWICK.—Most of the churches of Nova Scotia and New-Brunswick are connected with the two (now united) Nova Scotia and New-Brunswick Congregational Unions, which held their twelfth annual session in Liverpool, N. S., 9-12 Sept., 1859. The larger part of the churches have almost lost a visible existence.

CONGREGATIONAL PERIODICALS.

The Independent, New-York City (about 30,000 subscribers); The Congregationalist, Boston : The Puritan Recorder, Boston ; Congregational Journal, Concord, N. H. ; The Vermont Chronicle, Windsor, Vt. ; Congregational Herald, Chicago, Ill. ; The Maine Evangelist, Lewiston, Me. ; The Christian Mirror, Portland, Me. ; The Religious Herald, Hartford, Ct. ; The Oberlin Evangelist, Oberlin, O. ; Congregational Record, Lawrence, Kansas (quarterly); Bibliotheca Sacra, Andover (quarterly) ; Congregational Quarterly, Boston (quarterly).

THEOLOGICAL SEMINARIES.

1. Andover, Mass.; 2. Bangor, Me.; 3. Yale, New Haven, Ct.; 4. Theological Institute of Connecticut, East Windsor Hill; 5. Oberlin, O.; 6. Chicago, Ill.

Massachusetts Sabbath School Society; Congregational Library Association; Congregational Board of Publication; American Congregational Union.

Anniversary of A. C. Union, held at New-York, May 10. Balance on hand at the commencement of the closing year, \$1,496 85. Receipts, \$10,619 92. Total of available resources, \$12,116 77. Amount paid to 9 churches, \$2,480. Total expenditures, \$7,203 49. Balance on hand, \$4,913 29.

STATISTICS OF CONGREGATIONALISM IN THE UNITED STATES AND CANADA.

Rev. A. H. Quint, in *The Congregational Quarterly* for January, furnishes the most complete table of Congregational statistics ever published. The following table shows the number of churches and ministers:

	<i>Churches.</i>	<i>Ministers.</i>		<i>Churches.</i>	<i>Ministers.</i>
Maine.....	247	190	Iowa.....	147	102
New-Hampshire.....	184	177	Missouri.....	2	1
Vermont.....	191	199	Minnesota.....	47	27
Massachusetts.....	437	500	Nebraska.....	8	4
Rhode Island.....	21	21	Kansas.....	27	24
Connecticut.....	284	338	Oregon.....	10	11
New-York.....	181	183	California.....	11	16
New-Jersey.....	4	6	South Carolina.....	1	1
Pennsylvania.....	29	22	Jamaica.....	6	5
Ohio.....	198	110	Canada.....	82	73
Indiana.....	29	17	New-Brunswick.....	7	4
Illinois.....	185	175	Nova Scotia.....	10	5
Michigan.....	118	115	Total.....	2,676	2,531
Wisconsin.....	160	120			

Summary — Churches, 2,676; church members, 75,158 males, 144,690 females; not specified, 37,685; total, 257,634, including 27,705 absentees. Additions for the year: 25,590 by profession, 9,623 by letter; total, 35,213. Removals for the year: 3,589 by death; 8,205 by dismissal; 717 by excommunication; not specified, 82; total, 12,593. Baptisms—10,618 adult; 6,156 infant. In Sabbath-schools, 206,441.

CHAPTER XVII.

THE LUTHERAN CHURCH IN THE UNITED STATES.

(From the *Lutheran Almanac*, 1860.)

STATISTICS OF THE SYNODS CONNECTED WITH THE GENERAL SYNOD.

<i>Synods.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Commus.</i>
1. New-York Ministerium.....	61	56	11,016
2. Hartwick Synod.....	27	38	4,704
3. Synod of Pennsylvania.....	99	254	35,544
4. Synod of East Pennsylvania.....	47	96	12,000
5. Synod of West Pennsylvania.....	42	82	10,917
6. Alleghany Synod.....	32	92	7,000
7. Pittsburg Synod.....	44	112	8,505
9. Synod of Maryland.....	29	38	5,952
10. Melanethon Synod of Maryland.....	18	30	4,100
11. Synod of Virginia.....	30	59	3,000
12. Synod of Western Virginia.....	20	36	1,839
13. Synod of North Carolina.....	24	41	4,000
14. Synod of South Carolina.....	40	52	9,659
15. Synod of Texas.....	19	22	2,600
16. Synod of Kentucky.....	11	14	698
17. Kangliah Synod of Ohio	12	31	2,280
18. East Ohio Synod.....	34	61	3,751
19. Wittenberg Synod.....	30	33	1,810
20. Miami Synod of Ohio.....	28	50	3,421
21. Synod of Northern Indiana.....	20	44	1,652
22. Olive Branch Synod of Indiana.....	13	27	1,072
23. Synod of Illinois.....	31	35	3,105
24. Synod of Northern Illinois.....	52	73	5,097
25. Synod of Southern Illinois.....	9	26	1,050
26. Synod of Iowa.....	20	39	1,200
Total.....	792	1,441	146,062

<i>Synods.</i>	<i>Mis.</i>	<i>Com.</i>	<i>Synods.</i>	<i>Mis.</i>	<i>Com.</i>
Joint Synod of Ohio.....	98	175	Synod of Iowa.....	14	24
Joint Synod of Missouri.....	100	130	Buffalo Synod.....	20	20
Tennessee Synod.....	31	90	Franckeian Synod.....	24	30
Synod of Indiana.....	14	15	Mississippi Synod.....	7	10.
Synod of Wisconsin.....	18	56	Total.....	342	576
Synod of Michigan.....	16	26			

The memberships of the Synods not connected with the General Synod, amounts, according to Brobst (*Lutherischer Almanac* for 1860), to 74,800; total of members, consequently, 220,862. Brobst, in his almanac, gives total of members, 232,780.

Theological Seminaries in connection with the General Synod.—Hartwick Seminary, Otsego Co., N. Y., established 1816; Seminary of the General Synod, Gettysburg, Pa., established 1825; Seminary of South Carolina, Newberry, S. C., established in 1830; Theological Department of Wittenberg College, Springfield, O., established in 1845; Theological Department of Illinois State University, Spring-

field, Ill., established in 1853; Theological Department of the Missionary Institute, Selinsgrove, Pa., established in 1859.

Colleges.—1. Pennsylvania College, Gettysburg, Pa. (1832); 2. Wittenberg College, Springfield, Ohio (1845); 3. Illinois State University, Springfield, Ill. (1851); 4. Roanoke College, Salem, Va. (1854); 5. Newberry College, Newberry, N. C. (1858); 6. North Carolina College, Mount Pleasant, N. C. (1859); 7. Central College of Iowa, Des Moines, Iowa; 8. Colorado College, Columbus, Texas.

Academies, 10; Female Seminaries, 11. (See list in Lutheran Almanac, Baltimore, for 1860.)

Institutions not connected with the General Synod.—Colleges, 3—Capital University, Columbus, O.; Concordia College, St. Louis, Mo.; Martin Luther College, Buffalo, N. Y. *Seminary,* 1—Theological Seminary, Watsburg, Clayton Co., Iowa.

Benevolent and other Institutions under the Control of the Church.—Parent Education Society, Foreign Missionary Society, Home Missionary Society, Church Extension Society, Publication Society.

General Synod, organized 1820, with four district synods; meets, by its constitution, at least once every three years, but has usually assembled biennially. Next convention at Lancaster, Pa., 1861.

PERIODICALS.

ENGLISH.

The Lutheran Standard.....	Columbus, Ohio.
The Missionary.....	Pittsburg, Pennsylvania.
The Lutheran Observer.....	Baltimore, Maryland.
The Lutheran Home Journal.....	Philadelphia.
The Olive Branch.....	Springfield, Illinois.
The Evangelical Review.....	Gettysburg.

GERMAN.

Der Lutherische Kirchenbote,.....	Gettysburg, Pennsylvania.
Der Lutheraner,.....	St. Louis, Missouri.
Der Lutherische Herald,.....	New-York.
Das Informatorium,.....	Buffalo, New-York.
Die Lehre und Wehre,.....	St. Louis, Missouri.
Illustrierte Abendschule,.....	" "
Historisches Zeitblatt,.....	Buffalo, New-York.
Das Kirchenblatt,.....	Madison, Wisconsin.
Der Jugendfreund,.....	Allentown, Pennsylvania.
Die Missions-Blaetter,.....	" "
Die Lutherische Zeitschrift,.....	" "
Lutherische Kirchenzeitung,.....	Columbus, Ohio.

SWEDISH.

Hemlandet;.....	Chicago, Illinois.
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NORWEGIAN.

"Kirkelig Maanedstidende,".....	Madison, Wisconsin.
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CHAPTER XVIII.

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

TABLE OF CHURCH STATISTICS, 1858-9.

(From the Church Almanac for 1860.)

DIOSESSES AND MISSIONS.												
Baptisms.	Baptized.			Communions.			Baptized.			Baptized.		
	Ornate.	Prudent.	Simple.	Present.	Present.	Present.	Adoles.	Adoles.	Adoles.	Adoles.	Adoles.	Adoles.
Maine.....	1	8	0	259	77	826	165	238	1,442	62	149	196
New Hampshire.....	16	15	0	1	75	81	106	77	736	14	40	59
Connecticut.....	96	97	1	2	4	128	102	201	256	57	112	40
Massachusetts.....	77	71	1	6	9	2	1,064	201	1,245	880	831	821
Rhode Island.....	133	118	8	14	23	2	1,129	380	1,486	1,026	932	838
Conn.-Penn.-New England.....	822	281	13	8	55	74,976	731,072	4,856	2,018	24,491	1,569	2,842
New York.....	138	150	4	5	19	12	1,126	263	1,156	10,982	9,389	7,961
Western New York.....	98	84	4	15	12	2	1,793	959	1,119	560	447	1,781
New Jersey.....	191	201	10	17	20	12	2,648	694	3,434	1,739	2,225	14,102
Pennsylvania.....	117	95	1	2	8	3	343	66	349	124	171	992
Delaware.....	163	126	3	8	19	0	1,895	201	2,426	1,178	2,107	6,696
Maryland.....	113	175	9	6	0	3	1,184	210	1,349	791	914	546
Virginia.....	47	60	3	8	10	0	649	145	913	358	221	2,707
North Carolina.....	72	67	3	1	9	9	995	291	1,366	411	666	612
South Carolina.....	84	83	2	11	4	969	160	666	404	684	630	264
Ohio.....	27	27	0	1	4	1	318	74	399	216	240	1,096
Kentucky.....	31	31	2	8	6	0	859	84	448	304	874	1,938
Tennessee.....	26	23	1	0	6	0	885	98	466	295	260	1,982
Louisiana.....	92	41	2	2	3	158	521	520	1,061	1,521	78	187
Mississippi.....	86	95	0	2	2	2	1,073	1,033	1,165	204	226	1,067
Alabama.....	47	45	0	1	1	4	458	129	601	312	327	626
Arkansas.....	82	88	2	0	6	0	459	71	165	141	1,673	84
Illinois.....	60	87	0	8	5	0	735	129	854	626	8,000	211
Florida.....	6	14	...	1	2	0	1	69	66	225	198	416
Indiana.....	27	32	1	1	2	3	0	169	66	225	198	117
Michigan.....	26	29	0	2	3	0	266	44	600	180	194	166
Wisconsin.....	47	61	2	8	9	2	630	129	698	882	221	1,435
Texas.....	13	24	0	2	1	0	178	16	213	0	72	450
Oklahoma.....	29	39	1	2	0	1	206	49	205	168	191	42
California.....	14	20	2	0	3	1	282	42	824	199	197	708
Minnesota.....	20	26	1	0	4	15	160	84	184	109	42	688
Kansas.....	8	...	1	1	1	0	8	...	28	...	46	474
Kansas Mission.....	8	...	1	1	1	1	1	1	1	108	108	82
Oregon and Washington Mission.....	7	6	1	1	1	1	1	1	1	107	107	82
Neb., N.Dak., S.Dak., Montana Mission.....	12	...	3	3	3	1	1	1	1	76	76	8
Nebraska Mission.....	12	...	8	8	8	1	1	1	1	70	70	8
China Mission.....	11	...	6	6	6	1	1	1	1	882	882	11
African Mission.....	11	...	6	6	6	1	1	1	1	12	12	748

GENERAL STATISTICAL SUMMARY.*

Dioceses, 33; Bishops, 43; Priests and Deacons, 2,030; whole number of Clergy, 2,073; Parishes 2,110; Ordinations—Deacons, 78; Priests, 98; Candidates for Orders, 281; Churches Consecrated, 69; Baptisms: Infants, 24,415; Adults, 5,121; not stated, 487; Total, 30,023. Confirmations, 14,596; Communicants: added, 14,794; present number, 135,767; Marriages, 7,059; Burials, 12,442; Sunday-school Teachers, 14,091; Scholars, 118,069; \$1,627,183 12.

BISHOPS.

Consecration.

THOMAS CHURCH BROWNELL, D. D., LL. D., Bishop of Connecticut.....	1819
WILLIAM MEADE, D. D., Bishop of Virginia.....	1829
BENJAMIN TREDWELL Onderdonk, D. D., Bishop of New-York, (snsp.).....	1830
JOHN HENRY HOPKINS, D. D., LL. D., Bishop of Vermont.....	1839
BENJAMIN BOSWORTH SMITH, D. D., Bishop of Kentucky.....	1839
CHARLES PETTIT MULVAINE, D. D., D. C. L., Bishop of Ohio.....	1832
JAMES HERVEY OTET, D. D., LL. D., Bishop of Tennessee.....	1834
JACKSON KEMPER, D. D., LL. D., Bishop of Wisconsin.....	1835
SAMUEL ALLEN MCCOSKEY, D. D., D. C. L., Bishop of Michigan.....	1836
LEONIDAS POLK, D. D., Bishop of Louisiana.....	1838
WILLIAM HEATHCOTE DE LANGY, D. D., LL. D., D. C. L., Bishop of W. N. Y.	1839
WILLIAM ROLLINSON WHITTINGHAM, D. D., Bishop of Maryland.....	1840
STEPHEN ELLIOTT, D. D., Bishop of Georgia.....	1841
ALFRED LEE, D. D., Bishop of Delaware.....	1841
JOHN JOHN, D. D., Assistant Bishop of Virginia.....	1842
MANTON EASTBURN, D. D., Bishop of Massachusetts.....	1842
CARLTON CHASE, D. D., Bishop of New-Hampshire.....	1844
NICHOLAS HAMNER COBB, D. D., Bishop of Alabama.....	1844
CHOBRO STEPHENS HAWKES, D. D., Bishop of Missouri.....	1844
WILLIAM JONES BOONE, D. D., Missionary Bishop at Shanghai (China).....	1844
HORATIO SOUTHGATE, D. D., late Bishop at Constantinople.....	1844
ALONZO POTTER, D. D., LL. D., Bishop of Pennsylvania.....	1845
GEORGE BURGES, D. D., Bishop of Maine.....	1847
GEORGE UPFOLD, D. D., LL. D., Bishop of Indiana.....	1849
WILLIAM MEREDITH GREEN, D. D., Bishop of Mississippi.....	1850
JOHN PAYNE, D. D., Missionary Bishop of Cape Palmas (Africa).....	1851
FRANCIS HUGHE RUTLEDGE, D. D., Bishop of Florida.....	1851
JOHN WILLIAMS, D. D., Assistant Bishop of Connecticut.....	1851
HENRY JOHN WHITEHOUSE, D. D., Bishop of Illinois.....	1851
THOMAS FREDERICK DAVIS, D. D., Bishop of South Carolina.....	1853
THOMAS ATKINSON, D. D., Bishop of North Carolina.....	1853
WILLIAM INGRAHAM KIP, D. D., Bishop of California.....	1853
THOMAS FIELDING SCOTT, D. D., Miss. Bishop of Oregon and Washington..	1854
HENRY WASHINGTON LEE, D. D., Bishop of Iowa.....	1854
HORATIO POTTER, D. D., LL. D., Provisional Bishop of New-York.....	1854
THOMAS MARSH CLARK, D. D., Bishop of Rhode Island.....	1854
SAMUEL BOWMAN, D. D., Assistant Bishop of Pennsylvania.....	1855
ALEXANDER GREGG, D. D., Bishop of Texas.....	1859
WILLIAM HENRY ODEMEHRER, D. D., Bishop of New-Jersey.....	1859
GREGORY THURSTON BEDELL, D. D., Assistant Bishop of Ohio.....	1859
HENRY BENJAMIN WHIPPLE, D. D., Bishop of Minnesota.....	1859
HENRY C. LAY, D. D., Missionary Bishop of the Southwest.....	1859
JOSEPH C. TALBOT, Missionary Bishop of the Northwest.....	1859

* The Parochial statistics are necessarily imperfect, inasmuch as in all the dioceses except two, a number of Parishes (in all about 372) have made no reports. Many of the reports, too, are very imperfect. The actual statistics are, therefore, greater than those here given.

—(*Church Almanac*.)

PERIODICALS.

Quarterlies, 2—Protestant Episcopal Quarterly Review and Church Register, New-York; American Quarterly Church Review and Ecclesiastical Register, New-Haven, Connecticut.

Monthlies—Spirit of Missions, New-York; Southern Episcopalian, Charleston, S. C.

Weeklies—Churchman, New-York; Protestant Churchman, New-York; Church Journal, New-York; Episcopal Recorder, Philadelphia; Banner of the Cross, Philadelphia; Southern Churchman, Alexandria, Va.; The Gospel Messenger, Utica, N. Y.; Calendar, Hartford, Ct.; The Church Record, Chicago, Ill.; Christian Witness, Boston; Western Episcopalian, Gambier, Ohio; The Carrier Dove (child's paper), New-York.

The Church Book Society publishes The Children's Magazine (weekly, 16,000), and the Children's Guest (semi-monthly).

THE GENERAL CONVENTION.

This Body, which meets triennially, is composed of the House of Bishops, consisting of all the Diocesan and Missionary Bishops in the United States; and of the House of Clerical and Lay Deputies, consisting of four clergymen and four laymen from each diocese.

GENERAL INSTITUTIONS.

The General Theological Seminary, New-York.—Students, 48.

The Domestic and Foreign Missionary Society.—(Twenty-fourth Annual Meeting.) Receipts of the Foreign Committee, \$99,476 16; expenditure, 98,545 33. Interest on the Bohlen Fund for Africa, \$3,160 57; Fund for Bible distribution in South America, \$395 64; legacies, \$9,447 31.

Foreign Missions.—1. Greece: 3 missionaries. 2. Western Africa: missionaries, foreign (bishop included), 5; colonist, 5; native 1—total, 11. Assistant missionaries, 39 (19 native); candidates for orders, 6 (3 native); confirmations, 74 (native, 21); communicants, 332 (native, 143); scholars, 606 (native, 338). The Gospel is preached to over 100,000 people. 3. China: 1 bishop, 3 presbyters, 6 deacons, 2 native deacons, 3 candidates for orders (1 native), 12 female missionaries—total, 27; baptisms, 12; communicants, about 70. Arrangements have been made between the Archbishop of Canterbury and Bishop Boone, by which the province of Kiang-Su (37,000,000) will be left to the occupation of the American Episcopal Church. 4. Japan: 2 missionaries. 5. Brazil: 1 missionary.

Domestic Missions.—Receipts, \$60,891 31: contributing parishes, 745. (In 1858, 894.)

OTHER GENERAL INSTITUTIONS NOT UNDER THE CONTROL OF THE
GENERAL CONVENTION.

1. The General Protestant Episcopal Sunday School Union and Church Book Society. 2. Protestant Episcopal Society for the Promotion of Evangelical Knowledge. 3. Protestant Episcopal Historical Society. 4. Western Church Extension Society. 5. The University of the South.

Theological Seminaries.—1. General Theological Seminary, New-York. 2. Protestant Episcopal Theological Seminary of Virginia, near Alexandria. 3. Diocesan Theological Seminary, Camden, S. C. 4. Theological Seminary of Ohio, Gambier. 5. Diocesan Theological Seminary of Kentucky. 6. Nashotah Theological Seminary, Wis.

Universities and Colleges.—1. University of Vermont, Norwich, Vt. 2. Trinity College, Hartford, Ct. 3. Columbia College, New-York city. 4. Hobart Free College, Geneva, N. Y. 5. De Veaux College, Suspension Bridge, N. Y. 6. Burlington College, New-Jersey. 7. St. James' College, Washington Co., Md. 8. Kenyon College, Gambier, Ohio. 9. Shelby College, Shelbyville, Ky. 10. St. Mary's College, Jackson, La. 11. Jubilee College, Illinois. 12. St. Paul's College, Palmyra, Mo. 13. Racine College, Wisconsin. 14. St. Paul's College, Texas. 15. University of the South, Sewanee, Tennessee.

DIOCESAN INSTITUTIONS (*except Literary Institutions—see Colleges of the Protestant Episcopal Church.*)

Maine.—1. Board of Missions. 2. Prayer-Book and Tract Society. 3. Episcopal Fund.

New-Hampshire.—1. Board of Diocesan Missions. 2. Bishop's Fund.

Vermont.—1. Missionary Committee.

Massachusetts.—1. Board of Missions and Pastoral Aid Committee. 2. Commissioners for Church Extension. 3. Society for the Relief of Aged and Indigent Clergymen. 4. Corporation for the Relief of the Widows and Orphans of Deceased Clergymen. 5. Board of Mission for Seamen. 6. Trustees of Donations. 7. Church Home for Orphans and Destitute Children, Boston, 25 inmates. 8. Margaret Coffin Prayer Book Society.

Rhode Island.—1. Board of Education. 2. Sunday-School Board. 3. Depository Board. 4. Board of Trustees for the Relief of Widows and Children of Deceased Clergymen. 5. Church Missionary Union.

Connecticut.—1. Society for the Promotion of Christian Knowledge. 2. Church Scholarship Society. 3. Aged and Infirm Clergy Fund.

New-York.—1. Missionary Committee. 2. Episcopal Fund. 3. Aged and Infirm Clergy Fund. 4. Society for the Promotion of Religion and Learning. 5. Corporation for the Relief of Widows and Children of Clergymen. 6. Protestant Episcopal Tract Society. 7. New-York Bible and Common Prayer-Book Society. 8. New-York Protestant Episcopal City Mission Society. 9. Protestant Episcopal Church Mission Society for Seamen in the City and Port of New-York. 10. Protestant Episcopal Brotherhood of New-York. 11. Northern Missionary Convocation. 12. Bible and Common Prayer-Book Society of Albany and its Vicinity. 13. Brotherhood of St. Barnabas, Troy. 14. St. Luke's Hospital. 15. St. Luke's Home for Indigent Christian Females. 16. The Orphan's Home. 17. Church Charity Foundation, Brooklyn. 18. House of Mercy, New-York. 19. Pastoral Aid Society, New-York.

New-Jersey.—Trustees of the Offerings of the Diocese. 1. Corporation for the Relief of Widows and Children of Deceased Clergymen. 2. Episcopal Society for the promotion of Christian Knowledge and Piety.

Pennsylvania.—1. Episcopal Fund. 2. Christmas Fund for Disabled Clergymen. 3. The Bishop White Prayer Book Society. 4. The Female Prayer Book Society. 5. Episcopal Female Tract Society. 6. Corporation for the Relief of Widows and Children of Clergymen. 7. Churchman's Missionary Association for Seamen. 8. Board of Missions. 9. Hospital of the Protestant Episcopal Church in Philadelphia. 10. Christ Church Hospital (for poor women), Philadelphia. 11. Brotherhood, P. E. C., Philadelphia. 12. Church Home (30 children). 13. Episcopal Missionary Association for the West. 14. Clergy Daughter's Fund. 15. Episcopal Reading Room Association, Philadelphia. 16. Bishop White Parish Library Association.

Delaware.—1. Missionary and Education Committee. 2. Bishop's Fund. 3. Relief Committee for the Assistance of Infirm and Disabled Clergymen.

Maryland.—1. Committee of Missions. 2. Bible and Prayer Book Committee. 3. Book and Tract Committee. 4. Education Committee. 5. Trustees of the Episcopal Fund. 6. Pastoral Aid Fund. 7. Cor-

poration for the Relief of Widows and Children of Deceased Clergymen. 8. Ecclesiastical Court. 9. Church Home and Infirmary, Baltimore.

Virginia.—1. Missionary Society of Virginia. 2. Society for the Relief of the Widows and Orphans of Deceased Clergymen. 3. Bishop's Fund. 4. Society for the Education of Young Men for the Ministry.

Western New-York.—1. Christmas Fund. 2. Board of Church Objects. 3. Episcopate Fund.

North Carolina.—1. Misionary Committee. 2. Education Committee.

South Carolina.—1. Protestant Episcopal Society for the Advancement of Christianity in South Carolina. 2. Trustees of the Fund for the Relief of Aged and Infirm Clergymen. 3. Society for the Relief of the Widows and Orphans of the Clergy. 4. Female Episcopal Bible, Prayer Book and Tract Society. 5. Charleston Protestant Episcopal Domestic Female Missionary Society. 6. Protestant Episcopal Church Building Society. 7. Church Home, (for poor women and orphan girls,) Charleston.

Ohio.—1. Episcopate Fund. 2. Missionary Committee. 3. Education Committee. 4. Society for the Relief of the Widows and Orphans of Deceased Clergymen.

Georgia.—1. Committee on Missions. 2. Episcopate Fund.

Kentucky.—1. Education and Missionary Committee. 2. Sunday School Committee. 3. Society for the Relief of Disabled, and of the Widows and Orphans of Deceased Clergymen. 4. Ecclesiastical Court.

Tennessee.—1. Missionary and Education Committee. 2. Pension Fund for the Relief of Disabled Clergymen. 3. Episcopal Fund.

Mississippi.—1. Ecclesiastical Court. 2. Society for the Diffusion of Christian Knowledge. 3. Trustees of Episcopal Fund and Church Property.

Louisiana.—1. Missionary Committee. 2. Protestant Episcopal Association.

Michigan.—1. Missionary Committee. 2. Trustees of the Episcopal Fund.

Alabama.—1. Missionary Committee. 2. Ecclesiastical Court. 3. Trustees of the Bishop's Fund. 4. Society for the Relief of Disabled Clergymen, and of the Widows and Orphans of the Clergy.

Illinois.—1. Trustees of the Episcopal Fund. 2. Trustees of the Missionary Fund.

Indiana.—1. Trustees of the Diocese.

Missouri.—1. Society for Propagating the Gospel in Missouri.
2. Episcopal Fund. 3. Orphan's Home, St. Louis.

Wisconsin.—1. Trustees of Episcopal Fund. 2. Treasurer of Diocesan Missions. 3. Conservator of Church Documents.

Iowa.—1. Trustees of Episcopate Fund.

California.—Missionary Committee. 2. Episcopal and Diocesan Fund.

Minnesota.—1. Minnesota Church Foundation.

CHAPTER XIX.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

SUMMARY.

(From the *Metropolitan Catholic Almanac* for 1860.)

DIOCESES.	Churches.	Chapels and Stations.	Friars.	Ecclesiastical Institutions.	Male Religious Institutions.	Female Religious Institutions.	Inst'ns for Young Men.	Female Academies.	Asylums, Hospitals, &c.	Population reported.
BALTIMORE.....	84	22	140	7	4	10	7	9	11	..
Charleston.....	19	40	16	2	..	2	2	2	2	10,000
Erie.....	88	6	21	..	3	..	..	..	..	20,000
Philadelphia.....	152	50	157	4	4	3	8	7	8	200,000
Pittsburgh.....	84	13	74	4	6	4	4	2	6	50,000
Richmond.....	17	..	15	..	..	..	..	2	3	12,000
Savannah.....	10	..	18	..	..	2	..	2	3	8,000
Wheeling.....	20	43	13	..	..	2	1	2	2	..
Vicariate of Fla..	6	10	9	..	..	..	..	1	..	..
	9	430	183	458	17	17	25	17	29	34
CINCINNATI.....	126	70	112	1	7	8	8	11	7	150,000
Cleveland.....	95	..	60	2	4	8	1	4	6	60,000
Covington.....	26	35	23	1	1	4	3	4	..	20,000
Detroit.....	56	..	48	1	1	1	1	5	2	..
Fort Wayne.....	81	2	28	1	1	2	1	3	2	25,000
Louisville.....	68	100	70	2	4	3	2	10	4	60,000
Saut Ste. Marie.....	23	..	16	..	8	1	..	1	..	7,000
Vincennes.....	78	..	42	1	2	2	..	15	3	..
	8	503	205	394	9	23	29	11	53	24
NEW-ORLEANS.....	73	..	92	2	4	4	2	8	13	..
Galveston.....	44	..	43	..	1	3	1	4	..	..
Little Rock.....	11	65	10	..	..	3	1	3	..	..
Mobile.....	12	..	27	..	2	1	5	3	8	..
Natchez.....	14	26	16	..	2	3	4	3	4	10,000
Natchitoches.....	17	85	15	1	4	4	1	4	..	30,000
	6	171	126	203	3	13	18	14	25	20

DIOCESES.	Churches.	Chapels and Stations.	Priests.	Ecclesiastical Institutions.	Male Religious Institutions.	Female Religious Institutions.	Lit. Inst. for Young Men.	Female Academies.	Alumnae Assoc. etc.	Population reported.
New-York.....	70	39	180	26	6	3	4	12	7	..
Albany.....	113	55	84	1	8	3	2	1	7	..
Boston.....	61	5	80	..	1	2	4	2	2	..
Brooklyn.....	86	14	59	1	2	5	..	4	2	..
Buffalo.....	102	56	106	4	9	17	2	9	14	100,000
Burlington.....	25	..	13	..	..	1	..	1	1	26,000
Hartford.....	58	45	49	..	..	4	..	2	3	100,000
Newark.....	79	..	57	..	1	4	1	3	3	..
Portland.....	40	..	25	..	1	1	..	1	..	40,000
	9	604	188	583	8	28	41	11	88	89
OREGON CITY.....	7	36	10	..	..	..	..	..	..	..
Nesqually.....	6	..	15	..	1	1	1	1	1	..
	2	13	36	25	..	1	1	1	3	1
St. LOUIS.....	70	..	120	4	8	14	17	12	25	120,000
Alton.....	72	68	50	..	1	3	..	3	..	55,000
Chicago.....	70	..	65	..	2	3	1	3	4	..
Dubuque.....	66	36	56	..	3	6	8	6	20	57,000
Milwaukee.....	189	43	105	1	3	6	4	15	5	180,000
Nashville.....	14	36	13	1	1	8	1	1	..	19,000
Santa Fe.....	33	39	.26	1	..	1	1	1	..	88,000
St. Paul.....	48	97	27	1	2	5	1	4	1	50,000
Vic. of Kansas, &c.	15	23	16	..	8	8	8	3	4	..
Vic. of Nebraska.....	5	..	4	..	..	..	..	..	..	..
	10	582	390	482	8	18	44	31	50	50
SAN FRANCISCO... ..	58	34	70	2	4	7	2	8	3	..
Monterey.....	26	9	20	1	1	1	2	2	3	28,000
	9	33	43	90	3	5	8	5	6	..
Total. 46.....	2385	1128	2235	48	100	166	89	202	183	..

GENERAL OBSERVATIONS.

Colleges, Academies, and Parochial Schools.—The Metropolitan Catholic Almanac concludes, from partial official reports, that the above 291 institutions (Literary Institutions for Young Men and Female Academies), impart instruction to an aggregate of at least 30,000 pupils. In the enumeration of institutions is not included a large class of colleges and academies under Catholic patronage, but not under the management of the Clergy or the members of Religious Orders.

There are in the several Dioceses 472 *Parish Schools*, mostly free, which impart instruction to upward of 86,000 pupils.

Libraries.—Official report only from ten, which have upward of 27,000 volumes.

The 102 *Orphan Asylums* contain 8,339 orphans. The other institutions, included in the last column but one of the above summary, are 25 Hospitals; 10 Houses of Industry, or Industrial Schools; 5 Houses of the Good Shepherd, or Magdalen Asylums; and 3 Widows' Homes.

Catholic Population.—26 Dioceses supplied the editor of the Metropolitan Catholic Almanac with an estimate of the Catholic population (as reported above), giving an aggregate of 1,540,000.

There are 21 Dioceses from which no information on the subject has been received, and among these are several of the largest in point of population. A work recently published in Philadelphia, under the title of "Religious Denominations of the United States," places the Catholic population, in 1858, at 3,177,140. This estimate, the Metropolitan Catholic Almanac believes to be considerably short of the real number. The question, however, must be left in uncertainty, until some general system for gaining the desirable information is adopted.

ARCHBISHOPS.

Most Rev. FRANCIS PATRICK KENRICK, D. D.,	Archbishop of Baltimore, Md.
" JOHN B. PURCELL, D. D.,	" Cincinnati, O.
" ANTHONY BLANC, D. D.,	" New-Orleans, La.
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" JOSEPH S. ALEMANY, D. D.,	" San Francisco, Cal.
" PETER R. KENRICK, D. D.,	" St. Louis, Mo.

PERIODICALS.

Published with the Approbation of the Ordinary.

Name.	1.—WEEKLIES.	Where Published.
The United States Catholic Miscellany.....		Charleston, South Carolina.
The Catholic Herald and Visitor.....		Philadelphia, Pennsylvania.
The Catholic Mirror.....		Baltimore, Maryland.
The Catholic.....		Pittsburgh, Pennsylvania.
The Catholic Telegraph and Advocate.....		Cincinnati, Ohio.
The Guardian.....		Louisville, Kentucky.
The Catholic Standard.....		New-Orleans, Louisiana.
The Buffalo Sentinel.....		Buffalo, New-York.
Metropolitan Record.....		New-York, "
Le Propagateur Catholique.....		New-Orleans, Louisiana.
The Monitor.....		San Francisco, California.
Der Wahrheit's Freund.....		Cincinnati, Ohio.
The Aurora.....		Buffalo, New-York.
Katholische Kirchen Zeitung.....		New-York, "

2.—MONTHLY.

The Catholic Youth's Monthly.....	Baltimore, Maryland.
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Name.	8.—BI-MONTHLY.	Where Published.
Annals of the Propagation of the Faith.....	Baltimore, Maryland.
4.—ANNUAL.		
Ordo Divini Offici Recitandi, Missaque Celebranda.....	Baltimore, Maryland.
Ordo Divini Offici Recit undi.....	Cincinnati, Ohio.
The Metropolitan Catholic Almanac and Laity's Directory....	Baltimore, Maryland.

OTHER CATHOLIC PERIODICALS.

The New-York Freeman's Journal and Catholic Register, N. Y.; the New-York Tablet, N. Y.; The Pilot, Boston and New-York; Der Herold des Glaubens, St. Louis, Mo.; The Western Banner, St. Louis, Mo.; the Catholic Institute Magazine, Newburgh, N. Y.; Brownson's Quarterly Review, N. Y.; Dunigan's American Catholic Almanac, N. Y.

RELIGIOUS ORDERS AND CONGREGATIONS IN THE UNITED STATES.

The date after the name of an Order is the year of its introduction into the United States.)

ORDERS OF MONKS.

1. Benedictines; 1846: Pennsylvania, New Jersey, Kansas, Indiana.
2. Cistercians; 1803: Kentucky, Iowa.

ORDERS OF CANONS REGULAR.

1. Premonstratensians; 1846: Dioc. of Milwaukee.
2. Canons of the Holy Cross; 1850: Wisconsin.

ORDERS OF FRIARS.

1. Franciscans (Friars Minors); 1528: Recolects now in the dioc. of Buffalo, Philadelphia, Alton, and Cincinnati, and Louisville; Capuchins in Wisconsin; Conventuals in Texas and Philadelphia, and the diocese of Albany; Brothers of the Third Order in Pennsylvania, Indiana Michigan, and Wisconsin.
2. Dominicans; 1539: Ohio, Kentucky, and Wisconsin.
3. Augustinians; 1790: Dioc. of Philadelphia and Albany.

REGULAR CLERKS.

1. Jesuits; 1566: Divided in the United States into the prov. of Maryland, having establishments in the dioc. of Baltimore, Philadelphia, Portland, and Boston; the vice-prov. of Missouri, having houses in the dioc. of St. Louis, Louisville, Cincinnati, Chicago, Milwaukee;

the mission of Canada and New-York, having houses in the dioc. of New-York, Albany, Buffalo, Quebec, Montreal, Sandwich, and Hamilton; the mission of Louisiana, with houses in the dioc. of New-Orleans and Mobile, and the mission of California. 2. Lazarists, or Priests of the Mission; 1817. 3. Redemptorists; 1841: Dioc. of Baltimore, Philadelphia, New-York, Buffalo, Detroit, Pittsburg, and New-Orleans. 4. Passionists; 1852: Dioc. of Pittsburg. 5. Oblates of Mary Immaculate: Texas, Washington Territory, and the dioc. of Albany and Buffalo. 6. Congregation of the Holy Cross; 1842: In the dioc. of Fort Wayne and Chicago. 7. Congregation Preciosissimi Sanguinis; 1844: In Ohio. 8. Priests of Mercy under the title of the Immaculate Conception: In New-York and Florida.

CONGREGATION OF PRIESTS.

1. Sulpitians: Baltimore since 1790. 2. Missionaries of St. Paul: Dioc. of New-York.

BROTHERS.

1. Brothers of the Christian Schools; 1846: Dioc. of Baltimore, New-York, Brooklyn, Albany, St. Louis, New-Orleans, and Detroit.
2. Brothers of Christian Instruction; 1846: Dioc. of Dubuque, Mobile, Natchez.
3. Christian Brothers of the Society of Mary: Cincinnati and in the dioc. of Galveston and Pittsburg.
4. Brothers of the Christian Doctrine.
5. Xaverian Brothers: In Louisville since 1854.
6. Brothers of the Third Order of St. Francis (See Franciscans).
7. Brothers of the Holy Family: Dioc. of St. Paul.

ORDERS OF NUNS.

1. Benedictine Nuns; 1853: Dioc. of Erie and that of Newark.
2. Sisters of the Third Order of St. Francis; 1848: Dioc. of Vincennes, Milwaukee, and Saut St. Mary.
3. Dominican Nuns; 1823: Dioc. of Cincinnati, Nashville, and San Francisco; and there are also Dominicanesses in the dioceses of Milwaukee and Brooklyn.
4. Carmelites; 1790: Dioc. of Baltimore.
5. Ursulines; 1727: Dioc. of Galveston, Cincinnati, Cleveland, Charleston, St. Louis, New-York, Alton, and Saut St. Mary's, New-Orleans.
6. School Sisters of Notre Dame; 1847: Dioc. of Milwaukee, Baltimore, Philadelphia, New-York, Pittsburg, Buffalo, and Detroit.
7. Visitation Nuns; 1808: Dioc. of Baltimore, Mobile, Brooklyn, St. Louis, and Wheeling.
8. Ladies of the Incarnate Word: Dioc. of Galveston.
9. Sisters of our Lady of Charity;

1855: At Buffalo. In 1835 the Holy See approved a modification of the rule adopted at Angers, and instituted a new community, the Sisters of our Lady of Charity of the Good Shepherd; 1849: In the Dioc. of Louisville, New-York, Philadelphia, Cincinnati, and St. Louis, and New-Orleans. 10. Ladies of the Sacred Heart; Introduced, in 1819, by Bishop Dubourg: Dioc. of St. Louis, New-York, Albany, Buffalo, Philadelphia, Detroit, Chicago, and Kansas. 11. Sisters Precioissimi Sanguinis: Dioc. of Cincinnati. 12. Sisters of Charity: Introduced into the United States in 1809, by Mother Elizabeth Seton, with a distinct rule followed in the dioc. of New-York, Brooklyn, Newark, and Halifax. In 1850, the Sisters in the dioc. of Baltimore, Albany, New-Orleans, &c., abandoned Mother Seton's rule and united with the Order in France. 13. Daughters of the Cross; 1854: In the dioc. of Natchitoches. 14. Sisters of St. Joseph; 1836: St. Louis, Philadelphia, Wheeling, St. Paul, Alton, Buffalo, and Brooklyn. 15. Grey Nuns: or, Sisters of Charity of Montreal; 1853: In the dioc. of Buffalo, Cleveland, and Detroit. 16. Sisters of Notre Dame: In the dioc. of Boston, Cincinnati, and San Francisco. 17. Sisters of Loretto; or, Friends of Mary at the Foot of the Cross; Founded in Kentucky in 1812: Also in the dioc. of St. Louis, Little Rock, Kansas, and New-Mexico. 18. Sisters of Charity of Nazareth; Founded in Kentucky in 1812; In the dioc. of Louisville, Covington, and Nashville. 19. Sisters of Providence of the Holy Childhood of Jesus; Introduced into the United States in 1839: In Indiana. 20. Oblates, Sisters of Providence; Founded at Baltimore in 1825. 21. Sisters of Providence of Montreal; 1852: In the dioc. of Burlington. 22. Sisters of our Lady of Mercy; Founded in the United States in 1829: In the dioc. of Charleston and Savannah, and the Vicariate A. of Florida. 23. Sisters of Mercy; 1843: In the dioc. of Pittsburgh, Little Rock, Portland, Hartford, New-York, Brooklyn, Cincinnati, Baltimore, Chicago, and San Francisco. 24. Sisters of the Holy Cross; or, of the Immaculate Heart of Mary; 1843: In the dioc. of Fort Wayne, Philadelphia, and Chicago. 25. Sisters of Charity of the Blessed Virgin, Dubuque. 26. Servants of the Immaculate Heart of Mary: Detroit. 27. Congregation of our Lady of Mount Carmel: In the dioc. of New-Orleans. 28. Sisters of Charity of St. Augustine: In the dioc. of Cleveland. 29. Sisters of the Sacred Heart of Mary: In the dioc. of Cleveland. 30. Sisters of Jesus Mary: Dioc. of Oregon. 31. Franciscan Sisters of the Poor: Dioc. of Cincinnati.

CHAPTER XX.

UNITARIANS, UNIVERSALISTS, AND CHRISTIANS, IN THE UNITED STATES.

L—UNIVERSALISTS.

STATISTICS.

(From the *Universalist Companion* for 1880.)

	State Conventions	Associations	Periodicals	Societies	Meeting-houses	Prestigious	
Maine.....	1	3	7	137	119	47	1 State Miss. Soc., 1 State Tract Soc., 1 State Educ. Soc., 1 State Sun. Sch. Ass., 2 Sch's.
New-Hampshire	1	5	9	73	60	23	1 State Miss. Soc.
Vermont	1	5	9	81	91	42	1 Home Miss. Board, 2 Schools.
Massachusetts	1	5	9	167	153	131	1 Coll. (Tuft's Coll.), 120 Sun. Schools.
Rhode Island	1	5	9	12	5	4	1 State Miss. Soc.
Connecticut	1	5	9	26	20	14	1 State Miss. Soc.
New-York	1	16	12	250	200	121	A Relief Fund, a Paper Establishment, a High, a Preparatory, and a Theological School, 1 State Educ. Soc.
New-Jersey	1	5	5	5	3		
Pennsylvania	1	5	48	35	28		State Miss., Educ., and Tract Soc.
Ohio	1	2	3	142	82	56	
Michigan	1	3	2	18	8	17	
Indiana	1	7	2	59	32	15	1 State Home Miss. and Tract Soc.
Illinois	1	8	1	76	26	62	1 University (Lombard U. at Gatesburg), 1 State Home Miss. Soc.
Wisconsin	1	3	2	20	8	25	1 State Miss. Soc.
Minnesota	1	2	1	1	1	4	
Iowa	1	3	2	29	5	20	1 Educ. Board, 1 State Miss. Ass.
Missouri	1	1	1	7	2	10	
Kentucky	1	2	1	16	12	16	1 Coll. (Union Coll. formerly Kentucky Lib. Inst.) founded in 1857, at Crittenden.
Tennessee				2	2		
Maryland				4	6	1	
Virginia				7	5	1	
North Carolina	1			5	25	2	
South Carolina	1			1	...	2	
Georgia	1			6	12	10	
Alabama	1	1	1	6	6	8	
Louisiana				2	3		
Mississippi				2	2	4	
Florida				1	1		
Texas				2	...	5	
California	1	1	1	3	1	5	
Kansas				2	...		
Nebraska .....				...	1		
Oregon .....				...	1		
	20	86	20	1202	932	693	Population under the influence of the denomination, about 600,000 (Baird).

The United States Convention is composed of one clerical and two lay delegates from each State and Territorial Convention, in fellowship; if consisting of fifty societies and clergymen, two clerical and four lay delegates; and one clerical and two lay delegates for every additional fifty societies and clergymen. It meets on the third Tuesday in September.

A Southern General Convention, for the Southern States, was organized, August 3d, 1858, by delegates from Alabama, Mississippi, Georgia, and North and South Carolinas. It is declared to be subordinate and auxiliary to the United States Convention.

The Universalist Historical Society, composed of all preachers and laymen in good standing, who sign the Constitution, and of elected honorary members, meets at the same time and place with the United States Convention.

The Universalist General Reform Association, meets in Boston, Mass on the last Tuesday of May. It is designed to unite all engaged in those reforms of the day, in which the principles of the denomination are employed, so as to bring its influences to bear on the improvement and elevation of our race.

Universalist Periodicals.—Gospel Banner, Augusta, Me.; Christian Repository, Montpelier, Vt.; Trumpet, Boston, Mass.; Christian Freeman, Boston, Mass.; Ladies' Repository, Boston, Mass.; Universalist Quarterly, Boston, Mass.; The Myrtle, Boston, Mass.; Christian Ambassador, N. Y.; Broad Church Pulpit, N. Y.; Star in the West, Cincinnati, O.; Youth's Friend, Cincinnati, O.; The Young Christian, Cincinnati, O.; Herald and Era, Indianapolis, Ind.: (weekly and semi-monthly editions); Manford's Monthly Magazine, St. Louis Mo.; The Universalist Herald, Montgomery, Ala.; Star of the Pacific, Petaluma, Cal.

The UNIVERSAL RESTORATIONISTS (who separated from the rest in 1831), number 20 or 30 ministers, and 2,000 or 3,000 members, (Smith.)

ANNIHILATIONISTS, who contend for the final annihilation of the wicked, have a separate organization in New-York, under George Storrs.

II.—UNITARIANS.

Statistics (1858).—Number of churches and societies (including one in Canada) 246, number of clergymen, 297, of whom 195 are pastors, 88 without charge, 14 others connected with colleges and seminaries, (according to Quarterly Journal of American Unitarian Association.

1859). The publication of the *Unitarian Year-book*, which was published for seven or eight years, has been suspended.

At the annual autumnal meeting of the Unitarian Convention, Oct., 1859, the following statistics were reported for 1859 : Churches in the United States, 251 ; churches in Canada, 1 ; churches with ministers, 192 ; churches without ministers, 59 ; of 235 churches, 217 have Sabbath schools ; Sabbath school teachers, 3,321 ; Sabbath school scholars, 19,899 ; Sabbath schools with Bible classes, 135 ; Sabbath schools with infant classes, 64 ; volumes in Sunday school libraries, 99,610.

Theological Schools, 2 : Cambridge, Mass. ; Meadville, Pa. (The latter in common with the Christians.)

Periodicals.—Christian Inquirer, N. Y. ; Monthly Religious Magazine, Boston ; Journal of American Unitarian Association, Boston ; Monthly Christian Register, Boston ; Christian Examiner, Boston ; Religious Educator, Boston.

Societies.—American Unitarian Association, founded in 1825 ; receipts, about \$5,000 annually ; Society for Propagating the Gospel among the Indians, and others in North America ; permanent funds, about \$9,000.

Foreign Missions in India.

Members.—(Smith) 30,000 ; according to others (*South. Methodist Almanac*, 1860), 13,550.

III.—CHRISTIANS.

(They are mostly Antirunitarians and Baptists.)

Statistics.—(According to *New American Cyclopaedia*.) More than 60 Conferences in United States and Canada, about 1,500 ministers and 250,000 communicants ; above 1,000,000 are estimated to attend their ministry. According to an older statement, (Winnebrenner's *History of all Denominations*, 1854), ministers about 1,800 ; members, 140,000, and about the same number in England.

Periodicals.—The Christian Palladium, Irvington, N. J. ; Christian Messenger, Irvington, N. J. ; Herald of Gospel Liberty, Newburyport, Mass. ; Gospel Herald, Springfield, O. ; Christian Sun, Suffolk, Va.

Institutions of Learning.—Antioch College, Yellow Springs, O. Christian Union College, Merom, Ind. ; Graham College, N. C. ; other institutions at New-Durham, N. H. ; Starkey, N. Y.

General Convention meets every fourth year.

CHAPTER XXI.

MORAVIANS.

(From *Schweinitz's Moravian Manual, Philadelphia, 1859.*)

I. THE HOME CHURCH.

	Communicants.	Whole Number including Children.
1. American Province, Northern District, 4,285 }	5,300	8,275
1,015 }		
2. Continental Province	4,677	6,174
3. British Province	2,980	5,184

II.—THE CONTINENTAL DIASPORA.*

A.	No. of Places Visited.	No. of Societies.	Members of the Diaspora.
Germany.....	1,965	1,494	11,153
Switzerland and France.....	217	604	1,724
Denmark, Norway, and Sweden 366.....	342	342	2,200
	<hr/> 2,548	<hr/> 2,440	<hr/> 15,077
Russian Empire.....	61	266	64,285
			<hr/> 79,362

Total number of members of the Diaspora on the Continent

III.—THE FOREIGN MISSION FIELD.

Provinces.	Stations.	No. of Missionaries.	Races and Tribes.	
Greenland	4	25	Esquimaux.....	808 ... 1,985
Labrador	4	29	"	372 ... 1,204
Canada and U. States	5	9	Indians	149 ... 439
Mosquito Coast	3	7	" and Negroes	24 ... 219
Danish West Indies	8	28	Negroes	3,297 ... 9,742
Jamaica	13	32	"	4,073 ... 12,247
Antigua	7	23	"	3,797 ... 8,049
St. Kitts	4	10	"	1,233 ... 3,603
Barbadoes	4	11	"	950 ... 2,871
Tobago	2	6	"	752 ... 1,761
South America	10	60	"	2,767 ... 24,923
South Africa	8	60	Hottentots, Kaffres, Fingos, Tamboekies	1,976 ... 7,545
Thibet	1	3	Thibetans	New misa. com. in 1856
Australia	1	2	Papuans	" " 1858
	<hr/> TOTAL,	<hr/> 74	<hr/> 305	<hr/> 20,193 74,538

Baptized Adults, 171,43. Baptized Children, 21,916. Total Church Fellowship, 53,562. Candidates for Baptism, New People, and Excluded, 20,731.

* The members of the Societies of the Diaspora are persons belonging to the State churches, but attending the ministration of the Moravian missionaries. Those who desire to maintain a closer fellowship with the Moravian Church are comprehended in the "Societies of the Brethren" (see second column); those who merely attend the ordinary meetings are called the "Brethren and Sisters of the Diaspora" (see third column). 120 missionaries are engaged in this work.

IV.—CHURCH BOARDING SCHOOLS.

	No. of Schools.	Scholars.	Teachers.
American Provinces.....	4.....	615.....	92
Continental "	25.....	1,041.....	205
British	15.....	375.....	60
	44	2,031	357

GOVERNMENT.

Each of the two districts has a Synod and Provincial Board.

SOCIETY.

General Home Mission Board (appointed in 1855), 14 missionaries.

EDUCATIONAL INSTITUTIONS.

The Moravian College and Theological Seminary, Bethlehem, Pa.; Nazareth Hall, Nazareth, Pa.; Bethlehem Female Seminary, Bethlehem, Pa.; Linden Hall, Lititz, Pa.; Salem Female Academy, Salem, N. C.

PERIODICALS.

Moravian, weekly; Bruderblatt, monthly; Text Book (a collection of two scripture passages, one from the Old, and the other from the New Testament, each with a corresponding verse from the Hymn Book for every day in the year), annual. The Text Book was commenced in 1731, and appears in the German, English, French, Swedish, Esquimaux and Negro-English (used in Surinam, S. A.) languages. All published by the Moravian Book Store and Publication Office, Bethlehem, Pa.

CHAPTER XXII.

THE NEW CHURCH (CHURCH OF THE NEW JERUSALEM—SWEDEN-BORGIAN).

I. CHURCHES IN CONNECTION WITH THE GENERAL CONVENTION.

(According to the *Journal of the 41st Annual Session of the General Convention, 1859.*)

Associations.	Societies.	Members.
Illinois.....	5	239
Maine.....	4	903
Maryland.....	8	113
Massachusetts.....	18	908
Michigan and Northern Indiana.....	4	119
Pennsylvania.....	4	161

REMARKS.

The Michigan and Northern Indiana Association reports beside the 119 members of the church, for two other places an attendance of about 80 persons.

Number of Ordaining Ministers, 6, Pastors and Missionaries, 29; Licentiates and Ministers, 14.

Property now possessed by the General Convention, \$16,015 25.

NUMBER OF SOCIETIES AND OTHER PLACES WHERE ARE RECEIVERS.

<i>States.</i>	<i>Societies.</i>	<i>Other Places where are Receivers.</i>
Maine.....	4	57
New-Hampshire.....	1	11
Vermont.....	0	4
Massachusetts.....	15	57
Rhode Island.....	1	5
Connecticut.....	0	9
New-York.....	6	18
New-Jersey.....	2	6
Pennsylvania.....	9	9
Delaware.....	1	0
Maryland.....	0	11
District of Columbia.....	1	0
Virginia.....	1	18
South Carolina.....	1	1
Georgia.....	0	7
Alabama.....	0	8
Florida.....	0	1
Mississippi.....	0	8
Louisiana.....	0	7
Tennessee.....	0	2
Kentucky.....	0	7
Ohio.....	8	39
Indiana.....	1	23
Illinois.....	4	64
Michigan.....	1	43
Wisconsin.....	1	24
Iowa.....	0	12
Minnesota.....	0	7
Missouri.....	0	5
Kansas.....	0	1
Nebraska.....	0	1
Arkansas.....	0	1
Texas.....	0	1
California.....	0	8
Total.....	57	454

PERIODICALS.

<i>Name.</i>	<i>Place.</i>	<i>Time.</i>
New Jerusalem Messenger.....	New-York, N. Y.....	Weekly.
New-Church Herald.....	Cincinnati, O.....	"
New-Church Magazine.....	Boston, Mass.....	Monthly.
Magazine for children.....	"	"
Monatschrift der Neuen Kirche.....	Baltimore, Md.....	"
Die Taube.....	"	"

Institutions of Learning.—Urbana University, Urbana, Ind.; Contoocook Academy, Contoocook, N. H.

II. CHURCHES NOT IN CONNECTION WITH THE GENERAL CONVENTION.

Associations. *American New-Church Association.*—Annual meeting at New-York, May 12, 1859. Receipts about \$1,300. Appropriated for Colportage, \$296 75. Number of Colporteurs employed, 2. Periodical, 1—*The Swedenborgian*, New-York.

American Swedenborg Publishing and Printing Society.—Annual Meeting held at New-York, May 10, 1859. Receipts, 3,728 01.

III. THE NEW-CHURCH PUBLISHING ASSOCIATION.

This Association represents a third body of believers in the writings of Swedenborg, calling themselves the New-Church, though they are not acknowledged, by the two former, as Swedenborgians. Publication office in New-York, 42 Bleecker-street. They publish the *Herald of Light*, monthly, New-York, and the *Crisis*, semi-monthly, Laporte, Indiana.

CHAPTER XXIII.

SOCIETY OF FRIENDS.

Statistics.—They have never been solicitous about their census, and no accurate return of their number can be obtained. They estimate their membership in the United States at about 100,000, principally in the States of Pennsylvania (23,000), Indiana (20,000), Ohio (14,000), New-York (10,000), Rhode Island (8,000), Virginia (6,000), and North Carolina (3,000).

Yearly Meetings, at Newport, R. I., New-York, Philadelphia, Baltimore, Cedar Creek, and Summerton (alternately), Va., New Garden, N. C., Mount Pleasant, Ohio, and Richmond, Ind.

Periodicals.—*The Friend*, and *The Friend's Review*, both published at Philadelphia.

HICKSITES.

The number of Hicksites who seceded in 1827, and form now a separate organization, in six out of the eight yearly meetings, is estimated at about 10,000.

PROGRESSIVE FRIENDS.

Yearly Meetings.—Pennsylvania (the seventh assembled at Longwood, Chester Co., on the 29th of Fifth month, 1859), Waterloo, N. Y., North Collins, N. Y., Wabash, Ind.

CHAPTER XXIV.

UNITED SOCIETY OF BELIEVERS, OR SHAKERS.

(From J. W. Evans' "Shakers," New-York, 1859.)

SOCIETIES.

State.	Town.	No. of Members.
Connecticut.....	Enfield.....	200
Kentucky.....	Pleasant Hill.....	400-500
"	South Union.....	300-400
Maine.....	Alfred.....	150
"	New-Gloucester.....	100
Massachusetts.....	Shirley.....	100
"	Harvard.....	200
"	Tyrringham.....	100
"	Hancock	200-300
New-Hampshire.....	Enfield.....	300
"	Canterbury.....	300
New-York.....	New-Lebanon.....	600
"	Watervliet	300
"	Groveland	150
Ohio.....	Union Village.....	500
"	Watervliet.....	100
"	White Water.....	200
"	North Union.....	200

Concerning other communistic denominations, see Chap. XXV., viii

CHAPTER XXV.

OTHER DENOMINATIONS IN THE UNITED STATES—MORMONS—JEWS.

I.—ADVENTISTS (SECOND ADVENTISTS).

Statistics.—They number about 2,000, not including those who are members of other churches.

Periodical.—Advent Herald, Boston, Mass.

II.—RIVER BRETHREN.

Annual Conferences—one at Easton, Pa., and another in Canada West. Societies in Pennsylvania, Ohio, Indiana, and Canada West. Ministers, from 50 to 60.

III.—GERMAN EVANGELICAL CHURCH UNION.

Formed at St. Louis: intends, like the United Church of Prussia, to unite the Lutherans and Reformed; numbers about thirty ministers. A like association in Ohio.

IV.—BIBLE CHRISTIANS.

Only one church, in Philadelphia. In 1847 they had 70 or 80 members.

V.—IRVINGITES.

Established in the United States in 1836, at Potsdam, N. Y. Congregations also in New-York and Philadelphia.

VI.—HEBREW CHRISTIANS.

"The Israelite Indeed" is a monthly magazine, edited and published by an association of Hebrew Christians, and devoted to the illustration and defence of Hebrew Christianity. It had reached, in 1859, the second volume.

"The Israelite Indeed" has for its object, to present and defend Christianity from the historic, Hebrew point of view. "The Israelite Indeed" maintains that "Christianity is the only *true* Judaism of Moses and the Prophets. This truth will here be defended against both Jewish and Gentile objectors." "The Israelite Indeed" also contains other miscellaneous matter, of interest to both Jew and Gentile.

VII.—MORMONS.

Brigham Young, President.

Statistics.—In 1857, 31,012 in Utah; 30,000 in the rest of America; 30,000 in Europe; 2,000 in Africa, &c.

VIII.—COMMUNISTIC DENOMINATIONS.

1. *German Ebenezer Society*, near Buffalo, about 800 (since 1840, from Prussia); 2. *Zoarites*, in Tuscarawas, about 400 (since 1815, from Germany); 3. *Conjeprezites*, in Iowa, about 600 (in 1858); 4. *Perfectionists*, had (in 1857) six communities, at Brooklyn, N. Y., Oneida, N. Y., Wallingford, Conn., Newark, N. J., Putney and Cambridge, Vt., about 208 members, and a periodical called "The Circular."

Also, the Shakers hold property in common; see, on them, Chapter XXIV.

IX.—JEWS.

Statistics.—The Israelite population in the United States is estimated at about 200,000 souls, who have established 170 synagogues. Of these 40,000 dwell in the city of New-York, and alone outnumber the entire Hebrew population resident in the British Isles. Of this aggregate about three-fourths are derived from the immigration of the preceding twenty years.

Board of Representatives.—It is proposed to form a Board, to comprise representatives of the Hebrews in every State of the Union, to discuss and act upon national questions, and promote a spirit of unity.

Periodicals.—The Jewish Messenger, New-York; The Israelite, published at Cincinnati, Ohio.

CHAPTER XXVI.

SPIRITUALISM.

PERIODICALS.

Name.	Place.	Time.
Herald of Progress (edited by A. J. Davis)	New-York	Weekly.
Banner of Light.....	Boston, Mass.....	"
Agitator.....	Cleveland, Ohio	"
Carolina Progressionist, (Spir.) (?)	Cross Anchor, S. C.....	"
Clarion.....	Auburn, N. Y.....	"
Family Circle (?).....	San Francisco, Cal.....	"
Home Gem.....	Cleveland, Ohio	"
Progressive Friend.....	Elgin, Ill.....	"
The Radical Spiritualist	Hopedale, Mass.....	"
Sunbeam.....	Batavia, N. Y.....	"

Remarks.—The papers to which a (?) is added, were in existence a few years ago, but we were unable to find out whether they are still published.

Statistics.—The estimate of the believers in Spiritualism varies more than that of any other community of men. Some Spiritualists estimate it at 160,000. A. J. Davis, in the Herald of Progress, Feb. 4, 1860, gives the following numbers as his estimates: "Healing mediums, 147; those who enter the state of 'Trance,' nearly 200; test mediums, for various physical manifestations, perhaps 55; for personating, writing, painting, &c., the number cannot be less than 38,000; openly avowed believers, both in and out of the Church, over 2,000,000."

The Annual Spiritual Register for 1860, published by U. Clark, Auburn, N. Y., gives the following estimates of the numbers of

1859). The publication of the *Unitarian Year-book*, which was published for seven or eight years, has been suspended.

At the annual autumnal meeting of the Unitarian Convention, Oct., 1859, the following statistics were reported for 1859: Churches in the United States, 251; churches in Canada, 1; churches with ministers, 192; churches without ministers, 59; of 235 churches, 217 have Sabbath schools; Sabbath school teachers, 3,321; Sabbath school scholars, 19,899; Sabbath schools with Bible classes, 135; Sabbath schools with infant classes, 64; volumes in Sunday school libraries, 99,610.

Theological Schools, 2: Cambridge, Mass.; Meadville, Pa. (The latter in common with the Christians.)

Periodicals.—Christian Inquirer, N. Y.; Monthly Religious Magazine, Boston; Journal of American Unitarian Association, Boston; Monthly Christian Register, Boston; Christian Examiner, Boston; Religious Educator, Boston.

Societies.—American Unitarian Association, founded in 1825; receipts, about \$5,000 annually; Society for Propagating the Gospel among the Indians, and others in North America; permanent funds, about \$9,000.

Foreign Missions in India.

Members.—(Smith) 30,000; according to others (*South. Methodist Almanac*, 1860), 13,550.

III.—CHRISTIANS.

(They are mostly Antitrinitarians and Baptists.)

Statistics.—(According to *New American Cyclopaedia*.) More than 60 Conferences in United States and Canada, about 1,500 ministers and 250,000 communicants; above 1,000,000 are estimated to attend their ministry. According to an older statement, (Winnebrenner's *History of all Denominations*, 1854), ministers about 1,800; members, 140,000, and about the same number in England.

Periodicals.—The Christian Palladium, Irvington, N. J.; Christian Messenger, Irvington, N. J.; Herald of Gospel Liberty, Newburyport, Mass.; Gospel Herald, Springfield, O.; Christian Sun, Suffolk, Va.

Institutions of Learning.—Antioch College, Yellow Springs, O. Christian Union College, Merom, Ind.; Graham College, N. C.; other institutions at New-Durham, N. H.; Starkey, N. Y.

General Convention meets every fourth year.

CHAPTER XXI.

MORAVIANS.

(From *Schweinitz's Moravian Manual, Philadelphia, 1859.*)

I. THE HOME CHURCH.

	Communicants.	Whole Number including Children.
1. American Province, Northern District, 4,285 } 1,015 }	5,300	8,275
2. Continental Province	4,677	6,174
3. British Province	2,980	5,184

II.—THE CONTINENTAL DIASPORA.*

A.	No. of Places Visited.	No. of Societies.	Members of the Diaspora.
Germany.....	1,965	1,494	11,153
Switzerland and France.....	217	604	1,724
Denmark, Norway, and Sweden 366.....		342	2,200
	<hr/> 2,548	<hr/> 2,440	<hr/> 15,077
Russian Empire.....	61	266	64,285
			<hr/> 79,362

Total number of members of the Diaspora on the Continent

III.—THE FOREIGN MISSION FIELD.

Provinces.	Stations.	No. of Missionaries.	Races and Tribes.
Greenland.....	4	25	Esquimaux..... 803 ... 1,985
Labrador.....	4	29	" 372 ... 1,204
Canada and U. States.....	5	9	Indians 149 ... 439
Mosquito Coast.....	3	7	" and Negroes 24 ... 219
Danish West Indies.....	8	23	Negroes 3,207 ... 9,742
Jamaica.....	13	32	" 4,073 ... 12,247
Antigua.....	7	23	" 3,797 ... 8,049
St. Kitts.....	4	10	" 1,233 ... 3,603
Barbadoes.....	4	11	" 950 ... 2,871
Tobago.....	2	6	" 752 ... 1,761
South America.....	10	60	" 2,767 ... 24,923
South Africa.....	8	60	Hottentots, Kaffres, Fin- gno, Tambookies 1,976 ... 7,545
Thibet.....	1	3	Thibetans New miss. com. in 1856.
Australia.....	1	2	Papuans " 1858.
	<hr/> TOTAL,	<hr/> 74	<hr/> 20,193 <hr/> 74,538

Baptized Adults, 171,43. Baptized Children, 21,916. Total Church Fellowship, 53,562. Candidates for Baptism, New People, and Excluded, 20,731.

* The members of the Societies of the Diaspora are persons belonging to the State churches, but attending the ministration of the Moravian missionaries. Those who desire to maintain a closer fellowship with the Moravian Church are comprehended in the "Societies of the Brethren" (see second column); those who merely attend the ordinary meetings are called the "Brethren and Sisters of the Diaspora" (see third column). 120 missionaries are engaged in this work.

IN WESTERN ASIA—

1. *Northern Armenian Mission*—13 stations, 31 out-stations, 33 missionaries (one a physician), 1 missionary physician, 1 mission treasurer, 34 female assistant missionaries, 4 native pastors, 21 native preachers, 48 other native helpers (not including 38 teachers, as in the last report.)

2. *Southern Armenian Mission*—5 stations, 14 out-stations, 9 missionaries (one a physician), 9 female assistant missionaries, 1 native pastor, 2 other ordained native preachers, 1 licentiate, 37 other helpers.

3. *Syria Mission*—9 stations, 9 out-stations, 11 missionaries (one a physician), 1 printer, 13 female assistant missionaries, 3 native preachers, 36 teachers, and other native helpers.

4. *Assyria Mission*—4 stations, 5 out-stations, 4 missionaries, 2 missionary physicians, 6 female assistant missionaries, 5 native preachers, 7 other helpers.

5. *Nestorian Mission*—3 stations, 28 out-stations, 7 missionaries (one a physician), 1 printer, 10 female assistant missionaries, 43 native preachers at stations and out-stations, of whom 13 are also preachers.

IN SOUTHERN ASIA—

1. *Bombay Mission*—1 station, 2 missionaries, 2 female assistant missionaries, 1 native pastor, 1 native helper.

2. *Ahmednuggur Mission*—6 stations, 26 out-stations, 6 missionaries, 7 female assistant missionaries, 2 native pastors, 2 licensed native preachers, 50 native helpers.

3. *Satara Mission*—2 stations, 2 missionaries, 2 female assistant missionaries, 1 native helper.

4. *Ceylon Mission*—7 stations, 7 out-stations, 9 missionaries, 1 missionary physician, 10 female assistant missionaries, 3 native pastors, 2 licensed preachers, 28 catechists, 12 other helpers, 49 school teachers.

5. *Madura Mission*—13 stations, 13 missionaries, 14 female assistant missionaries, 5 native pastors, 72 catechists, 46 readers, 59 school-masters.

6. *Madras Missiou*—3 stations, 1 missionary, 1 printer, 2 female assistant missionaries, 1 ordained native preacher, 2 catechists, 11 teachers.

IN EASTERN ASIA—

1. *Canton Mission*—1 station, 3 missionaries, 3 female assistant missionaries, 1 native helper.
2. *Fuh-Chau Mission*—1 station, 5 missionaries, 5 female assistant missionaries.
3. *Shanghai Mission*—1 station, 3 missionaries, 2 female assistants.

AMONG THE NORTH AMERICAN INDIANS—

1. *Choctaw Mission*—7 stations, 3 out-stations, 7 missionaries (one a physician), 3 male and 20 female assistant missionaries, 4 native preachers, 1 native helper. The mission has now been separated from the American Board.
2. *Cherokee Mission*—4 stations, 3 missionaries, 1 male and 8 female assistant missionaries, 2 native helpers.
3. *Dakotas Mission*—2 stations, 2 missionaries (one a physician), 1 male assistant missionary, 5 female assistant missionaries.
4. *Ojibewas Mission*—1 station, 1 missionary, 1 male teacher, 2 female assistant missionaries, 1 native helper.
5. *Seneca Mission*—4 stations, 3 missionaries, 1 licentiate, 6 female assistant missionaries, 1 native preacher, 2 native helpers.
6. *Tuscarora Mission*—1 station, 1 missionary, 1 female assistant missionary, 1 native helper.

IN THE NORTH PACIFIC OCEAN—

1. *Sandwich Islands Mission*.—Stations, 19; clergymen deriving support wholly from the Board, 2; clergymen deriving support partly from the Islands, 11; clergymen deriving support wholly from the Islands, 12; laymen deriving support wholly from the Board, 2; laymen deriving support partly from the Islands, 1; laymen deriving support wholly from the Islands, 2—whole number of clergymen on the above list, 23; whole number of laymen on the above list, 6. Married and unmarried females (nineteen of whom receive their support wholly or in part from the Board), 32; native pastors, as reported last year, 4; licensed native preachers, do., 4; native preachers, informally licensed, do., 35.

2. *Micronesia Mission*—5 stations, 7 missionaries (two of them physicians), 7 female assistant missionaries, 3 Hawaiian helpers.

Missionaries sent out for the first time, 36; and 13 have returned to their respective fields—the whole number being 49.

Receipts and Expenditures.—Ordinary donations, \$263,804 45;

legacies, \$49,963 03; contributions to the deficiency fund, \$12,792 93; income from other sources, 24,355 04—total, \$350,915 45. Advance upon the receipts of the previous year of \$16,896 97. Expenditures, \$376,418 71. Debt at the beginning of the new financial year, \$66,374 13.

Publications.—Missionary Herald, monthly, 16,000; Journal of Missions, monthly, 50,416.

General Permanent Fund, \$64,715 32. Permanent Fund for Officers, \$39,840.

II.—AMERICAN HOME MISSIONARY SOCIETY.

(From the 33d Annual Report, 1869.)

Anniversary held at New-York, May 11th.

Number of ministers employed, 1,054, of whom 250 have been appointed since the last annual report. They are distributed in 22 different States and Territories—in New England States, 319; Middle States, 201; Western States and Territories, 534; including 13 on the Pacific coast. 559 have been pastors or stated supplies of single congregations; 345 of two or three congregations each; and 150 have extended their labors over still wider fields. Congregations and missionary districts supplied fully at stated intervals, 2,125. Missionaries: of colored people, 10; to Welsh, 20; to German congregations, 18; and to congregations of Swedes, Norwegians, and Frenchmen, 3.

Sabbath-school scholars, connected with missionary churches and stations, about 67,300.

Contributions to benevolent objects, reported by 581 missionaries, \$20,846 92.

Churches organized during the year, 76; churches that have become self-supporting, 30; houses of worship completed, 50; houses of worship repaired, 51; houses of worship in process of erection, 61; young men in missionary churches preparing for the ministry, 97; additions to the churches on profession, 5,878; additions to the churches by letter, 2,913; hopeful conversions, reported by 472 missionaries, 4,971.

Receipts, \$188,139 29. Expenditures, \$187,084 41. Balance in the treasury of \$7,542 95. Excess of receipts over those of preceding year, \$12,167 92.

Periodical Publication.—The Home Missionary, monthly, 17,300.

III.—AMERICAN BIBLE SOCIETY.

(From the 43d Annual Report, 1859.)

Anniversary held at New-York, May 12. New auxiliaries recognized, 59.

Receipts for the year, \$415,011 37; an excess over the receipts of the previous year of \$24,251 88. Leaving out of view the legacies, and regarding only the sources of income dependent on the regular operations of the Society, the past year has been the most prosperous the Society has ever known.

Sources of the receipts : Legacies and donations, \$149,444 14; sales of Bibles and Testaments, \$256,064 61; rent of rooms in the Bible House, \$9,502, 62. *Expenditures*, \$415,361 85.

Publications.—Number of Bibles and Testaments printed the past year : of Bibles, 271,000; of Testaments, 505,200—total, 776,200 volumes; an excess over the number printed the previous year of 145,700, or of 21,000 Bibles and 120,700 Testaments.

The number of volumes of the Sacred Scriptures issued during the year is 721,095, including 325 volumes in raised letters, for the blind, which is an excess over the previous year of 9,050, and a total, since the formation of the Society, of 13,525,109.

New Books.—A Welsh Bible (12mo), and a Welsh Testament (3,707 copies have been issued); a modern American Bible (12mo), designed for common circulation in Turkey; portions of the Old and New Testaments, in the Mpungwe language, West Africa; in a state of preparation were a new German Bible (12mo), and a portion of the New Testament.

Standard Edition.—The Standing Committee on Versions have completed the examination of the New Testament. Their report on the corrections required has been approved, and the alteration of the plates commenced. They have also advanced far with the examination of the Old Testament.

Agents employed, 38, (one labors chiefly in the Protestant Episcopal Church, 1 in Turkey and the East).

Periodical.—Bible Society Record, New-York, monthly, about 32,000 copies.

Life Directors and Life Members constituted the past year, is 75, (increase of 3); of life-members, 1,457 (decrease of 132), making a difference in the receipts from this source of \$3,510. Value of books drawn by life-directors and life-members, \$10,045 93.

Grants of Books.—Vols. 30,417, the value of which is \$9,723 76; discounts made to auxiliaries, \$16,197 41; adding to this the grants made to life-directors and life-members, and debts of societies now extinct, cancelled (\$2,136 37), the entire amount of gratuitous issues is \$38,103 47.

Bible for the Blind.—Vols. 325 (a decrease), of which 132 were gratuitous.

Operations in Foreign Countries.—Grants of books for distributions made for Havre, Rotterdam, Hamburg, Madeira, Vera Cruz, Guadeloupe, New Granada, the Chickasaw Indians, the Choctaws, Brazil, Hayti, Buenos Ayres, India, Liberia, Sandwich Islands. Grants of money to the French and Foreign Bible Society, for the publication of the modern Greek Scriptures at Athens, Greece; for the publication of the German Scriptures, in Germany; to the Methodist Episcopal Missionary Society, for the publication of the Bible in several portions of their missionary field; to the Presbyterian Board of Foreign Missions, for the same purpose, in Siam and in China; to the Protestant Episcopal Board of Foreign Missions, for the same purpose in China; to the American Board of Commissioners for Foreign Missions, for an edition of the Armeno-Turkish Scriptures, at Constantinople.

IV.—AMERICAN TRACT SOCIETY.

(From the 34th Annual Report.)

Anniversary was held at New-York, May 11, 1859.

New Publications.—75 new publications have been stereotyped or electrotyped in English, German, English and German, Spanish, Swedish, Finnish, Dakotah or Sioux Indian, and Armenian, of which 16 are volumes; making the whole number of publications on the Society's list 2,343, of which 469 are volumes of larger or smaller size. Besides these, the committee have approved, to be issued at foreign stations, 95 publications, including 36 volumes; making the whole number now approved for publication abroad 3,410 (of which 418 are volumes), in 128 languages and dialects.

Of the Illustrated Family Christian Almanac for 1859, 160,000 were issued, and of the Almanac in German, 30,000.

Periodicals.—American Messenger, monthly, 196,000; Botschafter, 27,000; Child's Paper, 300,000.

There have been printed during the year, according to the depositary's statement, 682,250 volumes, 11,857,000 publications, 243,907,000

pages ; and circulated, 659,272 volumes, 10,673,054 publications, 230,552,380 pages. The total amount circulated since the formation of the Society, is 13,757,285 volumes, 199,645,362 publications, 4,984,293,953 pages; including 151,713 volumes (9,953 sets) of the Evangelical Family Library, 94,026 volumes (2,089 sets) of the Chinese Library, 52,513 volumes (2,145 sets) of the Religious, or Pastor's Library, 351,733 volumes (5,020 sets) of the Youth's Library, and 167,092 volumes (20,605 sets) of the Youth's Scripture Biography.

Receipts.—The donations for the year ending April 1, including \$27,105 17 in legacies, have been \$130,017 77, being \$9,774 42 more than the previous year ; the legacies being \$4,098 34, and other donation \$5,667 08 in advance of the previous year. Receipts for sales, including \$51,080 58 for the American Messenger, Botschafter, and Child's Paper, \$253,256 20; being \$9,653 99 less than for the previous year. Total resources for the year, including \$263 58 in the treasury, April 1, 1858, \$383,537 55.

Expenditures, \$380,094 96. Balance in the treasury, \$3,442 59.

Colportage.—Colporteurs, 525 ; volumes sold, 403,989 ; volumes granted, 122,056 ; public, or prayer meetings, 15,817 ; families visited, 623,018 (among them, families destitute of all religious books, 41,527 ; families destitute of the Bible, 33,324 ; Roman Catholic families, 48,255).

Grant for foreign and pagan lands, \$15,000.

V.—AMERICAN TRACT SOCIETY, BOSTON. (ANTI-SLAVERY.)

(*From the 45th Annual Report.*)

Anniversary held at Boston, May, 1859. The secretary's report enumerated four objects for which the Society labored more particularly: 1st, the publication of a revised tract literature, especially adapted to the wants of the times; 2d, to initiate new business methods, using the regular book trade of the country, so far as is practicable; 3d, to secure more intimate connection with the churches and church members throughout the country; 4th, not to make the missionary colportage so much an agency of selling books as of doing good.

Publications.—10 regular tracts, 2 occasional, 4 small volumes.

Periodical.—The Tract Journal, monthly, Boston.

Colportage.—Colporteurs, 9; public and prayer meetings held, 410; families visited, 17,304 (among them, families destitute of all reli-

gious books except the Bible, 1,426; families destitute of the Bible, 669; Roman Catholic families, 987.)

Receipts (including balance on hand of \$811 52, and \$12,434 35 for sale of American Messenger and Child's Paper of the New-York Society), \$58,660 16. *Expenditures*, \$52,449 25.

Building Fund invested, \$15,213.

VI.—AMERICAN REFORM TRACT AND BOOK SOCIETY. (ANTI-SLAVERY.)

Annual meeting held at Cincinnati, Sept. 20, 1859.

Catalogue embraces 26 bound volumes, and a variety of tracts in English and German.

Periodical.—The Christian Press (more than 120,000 copies during the year).

Publications.—Tracts published by the Society during the year, 108,145; books, 24,320; total number of pages, 4,331,600. Books sent out from the depository, 22,633; tracts sent out from the depository, 143,510; total number of pages, 4,024,177.

Grants made to Sunday schools and others, of books and tracts, amounting to \$570.

Whole circulation of books and tracts, during the four years of the Society's existence, has been 14,588,000 pages, in which are included 74,548 bound volumes.

Receipts, \$7,299 75. *Expenditures*, \$7,193 84. On hand for new year, \$105 91.

VII.—THE AMERICAN BIBLE UNION.

(From the *Bible Union Quarterly*, November, 1859.)

Anniversary held in New-York, Oct. 5 and 6, 1859.

Receipts, \$40,147 62 (including a balance on hand \$68 30). *Expenditures*, \$39,992 07. (More money raised, prospects better, and accessions to the number of members, more frequent than in any previous year.)

Circulation of Editions of the Bible revised under the Direction of the Union.—500 Italian Testaments granted to Dr. Achilli. On application of Rev. Mr. Oncken, Hamburg, Germany, for aid to circulate among the armies of Europe 100,000 Testaments: \$4,000 were raised for this special purpose. A considerable number of parts of the Spanish Testaments have been circulated in Panama, England, Spain and its

dependencies, Buenos Ayres, Hayti, and New-York. Direct applications have been made to us for aid in printing and circulating the Sacred Scriptures in Chinese, Japanese, Siamese, Burmese, Karen, Bengali, and other languages of India, and various languages of American Indians. The time appears to have arrived, when we should proclaim to the world our readiness to aid, in every language, the circulation of the most faithful versions of the Bible.

Tracts.—A second series has been arranged, of larger size, consisting of selected pamphlets, most of them heretofore used as tracts, but never before collected and sold in packages. Among these a tract of fourteen pages, entitled "Necessity for a Renewed Revision of the English Bible," first published in our Quarterly for May, 1859, will be found one of the most interesting and instructive documents that has been issued by the Union.

Publications.—The Bible Union Quarterly, New-York (19,500 copies).

VIII.—AMERICAN MISSIONARY ASSOCIATION.

(From the Thirteenth Annual Report, 1860.)

Anniversary held at Chicago, Ill., October 19, 1859. The constitution excludes slaveholders. Receipts, \$50,511 76. Expenditures, \$54,764 95. Missionaries and assistant missionaries sent out, 12 (ten of them for the first time). Under appointment and expecting soon to sail, 9. New Members, 314. Present aggregate number of Life Members, 2,512.

Periodicals.—American Missionary, monthly, 21,000 copies in paper form, and 4,700 as magazine.

Foreign Missions.—In West Africa: Mendi Mission, 2 stations; 1 out-station; 17 missionaries, including female missionaries (including those under appointment); assistants, 2; native assistants, 5; church members, from 1 station and 1 out-station, 35; no report from the other station. In West Indies: Jamaica mission stations, 7; out-stations, 3; missionaries, 11; teachers, 13; schools, 8, with 413 scholars (no report from 1 school); church members, 365 (no report from 2 churches); received on profession, 24; received by letter, 9. Among the Indians of North America: 1. Ojibue Mission, 8 missionaries; this mission has now been abandoned. 2. Ojibue and Ottawa Mission, 1 missionary, church members, 35 (Indians, 48; whites, 7). The Sandwich Island Mission: Missionaries, 2; native assistants, 6; station, 1; out-stations, 3; increase of membership in 2 out-stations, 60. In Can-

ada: Canada Mission stations, 2; missionaries, 3; church members, 44 (no report from the one station). In Asia: Siam Mission, Missionaries, 2; several hopeful conversions. In Egypt: Coptic Mission. No progress during the past year.

Home Missions.—Missionaries, 98; colporteurs, 5; female missionary teachers, 2; churches organized, 16, whole number of churches; additions to the churches, 999; whole number of church members, 4,346; conversions, 1,059; revivals of religion, 335; Sabbath school and Bible class scholars, 6,216; contributions to benevolent objects, \$1,444 92.

IX.—AMERICAN AND FOREIGN CHRISTIAN UNION.

(*From the Tenth Annual Report, 1859.*)

Anniversary held in New-York, May 10.

Summary of Statistics.—Laborers employed, 63; children gathered into Sunday schools, 4,186; aggregate number of children thus far gathered into Sunday schools, 14,250; teachers connected with the various schools, 375; sermons and addresses delivered by agents to Roman Catholics, 38,933; Romanists converted to Christ, 154; congregations collected by the Society that have assumed the support of their pastors within the year, 2; new congregations collected, 2; total number of Papists converted thus far, 1,404; reading matter distributed during the year, equal to 6,500,000 8vo pages; foreign, local, and general laborers, and missionary societies with which the Society co-operates, 225.

Periodical Publication.—American and Foreign Christian Union, monthly, New-York.

Foreign Missions.—1. Canada: 25 missionaries, 280 pupils. 2. Hayti: church members more than 100; there are now 6 Evangelical churches. 3. Mexico: At the female seminary of Brownsville, Texas, about 20 Mexican girls are trained annually; from Vera Cruz many Bibles and Testaments have been circulated in the country. 4. Chili: The mission in Valparaiso is now self-sustaining, and has a flourishing school. 5. Ireland: 5 missionaries employed. 6. Western, or Azore Islands: Books and tracts have been distributed, notwithstanding the strict prohibition of the Portuguese government. 7. Sweden: 2 missionaries supported. 8. Switzerland, Belgium, and France. Aid was granted to societies or stations of those countries; in Paris an American chapel is maintained. 9. Turkey: A school has been established for the children of a population of about 40,000 Roman Catholics, near Constantinople.

X.—AMERICAN SUNDAY-SCHOOL UNION.

(From the Thirty-fifth Annual Report.)

Anniversary held at Philadelphia, April 5, 1859.

Statistics.—New Sunday schools organized during the year, 1,200; children gathered into these at the time of the organization, 50,000; teachers in these schools, 8,000; receipts in donations and legacies, for the year ending February 28, \$57,141 21; sales in the publication department, 202,426 30.

Publications.—1. Books: During the last year were circulated 2,000,500 volumes, or 300,000,000 pages. 2. Periodicals: The Sunday-School Times, weekly; The Sunday-School Gazette, monthly; The Sunday-School Banner, weekly: all published at Philadelphia.

CHAPTER XXVIII.

UNITED STATES IN GENERAL.

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

(According to the Census of 1850.)

DENOMINATIONS.	Number of Churches.	Aggregate Accommoda- tion.	Average Accommo- dation.	Total value of Church Property.	Average value of Property.
Baptist.....	8,791	8,130,778	926	\$10,931,382	\$1,244
Christian.....	812	296,050	365	845,810	1,041
Congregational.....	1,674	796,171	475	7,973,962	4,768
Reformed Dutch.....	824	181,986	561	4,096,730	12,644
Episcopal.....	1,492	625,213	440	11,261,970	7,919
Free.....	861	108,605	800	252,255	698
Friends.....	714	282,828	896	1,709,867	2,895
German Reformed*.....	827	156,983	479	965,590	2,963
Jewish.....	51	16,575	534	371,600	11,987
Lutheran*.....	1,208	531,100	441	2,867,896	2,883
Mennonite.....	110	29,900	272	94,245	866
Methodist.....	12,467	4,200,338	337	14,636,671	1,174
Moravian.....	831	112,185	838	443,347	1,889
Presbyterian.....	4,594	2,040,816	445	14,369,839	3,125
Roman Catholic.....	1,112	620,950	563	8,973,838	8,069
Swedenborgian.....	15	5,070	338.	108,100	7,206
Tunker.....	52	85,075	674	46,025	885
Union.....	619	213,552	345	690,065	1,114
Unitarian.....	243	187,387	565	8,268,122	35,449
Universalists.....	494	205,463	415	1,767,015	3,576
Minor Sects.....	825	115,347	354	741,930	2,283
Total.....	36,011	13,849,896	884	\$86,416,689	\$2,400

* The German Reformed and Lutheran denominations use the same building in many places.

CHAPTER XXIX.

ECCLESIASTICAL STATISTICS OF THE BRITISH POSSESSIONS IN AMERICA.

I.—CHURCH OF ENGLAND.

1. *Bishops*.—Bishops at Quebec, Jamaica, Toronto, Barbadoes, Guiana, Newfoundland, Fredericton, Rupert's Land, Montreal, Nova Scotia, Kingston, Huron, British Columbia, Antigua.

2. *General Statistics*.—Population of Canada, according to the census of 1850, 268,592; in Nova Scotia, in 1851, 36,482. Clergy in the British Possessions, in 1859, 863. Jamaica, 41 churches and chapels. Barbadoes, 43 clergy. Guiana, 8 rectors.

The Church Missionary Society has 15 missionaries and assistants in the dioc. of Rupert's Land.

II.—THE ROMAN CATHOLIC CHURCH.

Ecclesiastical Provinces.—1. Halifax, with bishops at St. John, N. B.; Arichat, Harbor Grace, Charlottetown, P. E.; Newfoundland.

2. Quebec, with bishops at Three Rivers, St. Hyacinth, Montreal, Bytown, Kingstown, Toronto, Hamilton, Sandwich, St. Boniface.

3. Port of Spain, with a bishop of Roseau and Vicars Apostolic of Jamaica, etc., of Guiana, and of Demarara, as suffragans.

The bishopric of Vancouver's Island belongs to the Ecclesiastical Province of Oregon, United States.

Statistics of the Roman Catholic Population.—(See Ecclesiastical Statistics of America.)

III.—CONGREGATIONALISTS.

According to census of 1850, population, 11,674. A college, under Congregational Union of Nova Scotia and New-Brunswick.

In Jamaica, the London Missionary Society has 10 missionaries and about 859 communicants; In Demarara and Berbice, 18 missionaries and helpers, and about 1,500 communicants.

Congregational Quarterly, Jan., 1860, gives for Canada: 82 churches, 73 ministers, 3,635 members, 555 baptisms; in Sabbath schools, 4,102. New-Brunswick: 7 churches, 4 ministers, 310 members, 200 in Sabbath schools. Nova Scotia: 10 churches, 5 ministers, 200 members. Jamaica: 6 churches, 5 ministers, 405 members, 455 in Sabbath schools.

IV.—LUTHERANS.

In Nova Scotia, in 1854, 4,087.

V.—THE PRESBYTERIAN CHURCHES.

1. *The Presbyterian Church of Canada, in connection with the Church of Scotland.*

8 Presbyteries, University of Queen's College, Kingston, C. W.

Periodicals.—The Presbyterian, the Juvenile Presbyterian, both monthly, at Montreal, C. E.

2. *United Presbyterian Church in Canada.*

Presbyteries, 9.

3. *The Presbyterian Church of Canada.*

Presbyteries, 8.

Periodical.—Ecclesiastical and Missionary Record, monthly, Toronto, C. W.

4. *The Presbyterian Church of Nova Scotia.*

Presbyteries, 4.

Periodicals.—The Presbyterian Witness, weekly, Halifax, N. S.; the Christian Instructor, monthly, Pictou, N. S.

5. *The Synod of Nova Scotia, in connection with the Church of Scotland.*

Presbyteries, 3.

Periodical.—The Monthly Record, Pictou, N. S.

6. *The Free Church of Nova Scotia.*

Presbyteries, 6.

Periodicals.—Ecclesiastical and Missionary Record, monthly; Presbyterian Witness, weekly, both at Halifax, N. S.

7. *The Presbyterian Church of New-Brunswick, in connection with the Church of Scotland.*

Presbyteries, 2.

8. *The Presbyterian Church of New-Brunswick.*

Presbyteries, 4.

Periodical.—Colonial Presbyterian, weekly, St. John, N. B.

VI.—METHODISTS.

1. The Canada Conference of the Wesleyan Methodists (met in Hamilton, June 1, 1859).

This connection consists of 25 districts, and 253 circuits and missions; 356 ministers and preachers; 45,295 members, and 6,374 on trial.

2. The Eastern British American Conference of the Wesleyan Methodists (5th Conference met in Charlottetown, Prince Edward Island, June 22, 1859).

In this connection there are 8 districts, and 86 circuits and mission stations; 194 Sabbath-schools; teachers, 1,504; and scholars, 11,111.

3. On the statistics of the membership and of the preachers in the several Methodist denominations, see summary of Methodist churches.

VII.—BAPTISTS.

Statistics of the Regular Baptists and Freewill Baptists. (See summary of the Baptist churches).

PERIODICALS OF THE REGULAR BAPTISTS.

Names.	Where Published.	Issued.
Christian Observer.....	Toronto, Canada West.....	Weekly.
Christian Messenger.....	Brantford, "	"
Le Semeur Canadien.....	Montreal, Canada East.....	"
Christian Messenger.....	Halifax, Nova Scotia.....	"
Christian Visitor.....	St. John, New Brunswick.....	"
Grand Ligue Mission Register.....	St. John's, Canada East.....	Quarterly.

Disciples (Campbellites) in the Canadas, Nova Scotia, and Prince Edward Island, 10,000.

VIII.—UNIVERSALISTS.

Associations.	Societies.	Meeting Houses.	Preachers.
Canada West.....	1	10	2
Canada East.....	—	2	8
New-Brunswick.....	—	2	2
Nova Scotia.....	—	2	1
Total	1	16	8

IX.—UNITARIANS.

Have two churches in Canada.

X.—NEW CHURCH (SWEDENBORGLANS).

Places where are Receivers.—Canada West, 19; New-Brunswick, 1; West Indies, 5.

XI.—MORAVIANS.

See the chapter on the Moravians in the United States.

XII.—SPIRITUALISTS.

Clark's 4th Annual Register gives for the Canadas 42,000; but mentions only 1 speaker and 1 healing medium.

CHAPTER XXX.

ECCLESIASTICAL STATISTICS OF GREAT BRITAIN.

I.—GENERAL STATISTICS.

1. *Return from the Census of 1851.*

	Places of Worship	Number of Buildings	Attendance in the Morning	Attendance in the Afternoon	Attendance in the Evening
ENGLAND AND WALES.					
Church of England.....	14,077	5,317,915	2,871,782	1,764,641	805,141
Wesleyan Methodists.....	6,579	1,447,580	482,753	376,202	654,849
Church of Scotland.....	18	18,789	6,949	960	8,849
Presbyterian Church.....	76	41,052	39,607	8,345	10,584
United Presbyterian.....	66	31,351	17,183	4,981	8,551
Congregationalists.....	8,244	1,067,760	515,071	228,060	448,847
General Baptists.....	98	20,539	5,928	7,885	8,283
Particular Baptists.....	1,947	582,953	286,944	172,145	267,906
Seventh-day Baptists.....	2	390	27	43	16
Scottish Baptists.....	15	2,547	649	986	819
New Connection, General Baptists.....	182	52,604	23,688	15,545	24,581
Undefined.....	550	96,310	86,525	92,326	87,417
Lady Huntingdon's Connection.....	109	38,727	19,966	4,099	17,929
Friends.....	371	91,599	14,016	6,458	1,459
Moravians.....	82	9,305	4,681	2,812	8,202
New Connection.....	297	96,964	38,428	92,591	89,929
Primitive Methodists.....	2,871	414,080	98,001	172,684	229,646
The Association.....	419	98,818	81,923	20,888	40,170
SCOTLAND.					
Wesleyan Methodists.....	70	19,961	8,400	2,690	8,610
Episcopal Church.....	184	40,093	26,066	11,573	5,860
Established Church.....	1,183	767,086	351,454	184,192	80,763
Free Church.....	889	406,535	292,508	198,583	64,811
United Presbyterian.....	465	288,100	159,191	146,411	30,810
Reformed.....	39	16,969	8,739	7,460	2,180
Original Secession.....	86	16,424	6,563	5,794	1,629
Congregationalists.....	193	76,349	26,898	24,866	17,373
Baptists.....	119	26,086	9,308	7,735	4,015
Friends.....	7	2,159	196	143	....
Moravians.....	1	200	16	....	55
Glasitees.....	6	1,068	429	554	100
Evangelical Union.....	28	10,819	2,805	4,504	8,171

2. *Educational Statistics from the Census of 1851.*

	Day Schools.	Day Scholars.	Sabbath Schools.	Sabbath Scholars.
ENGLAND AND WALES.				
Church of England.....	10,555	929,476	10,427	935,892
Wesleyan Methodists.....	381	41,144	4,126	429,737
Church of Scotland.....	5	946	18	1,628
Presbyterian Church.....	28	2,723	64	8,944
United Presbyterian.....	8	217	58	6,590
Congregationalists.....	453	50,186	2,590	342,478
Baptists.....	131	9,390	1,767	186,010
Roman Catholics.....	839	41,852	239	83,264
Unitarians.....	89	4,306	140	15,279
British Schools.....	514	82,597	....	....
SCOTLAND.				
Wesleyan Methodists.....	....	....	58	5,124
Episcopal Church.....	86	2,658	57	8,700
Parochial and Burgh Schools.....	1,025	87,439	....	....
Church of Scotland.....	687	86,996	1,006	76,233
Free Church.....	712	62,660	1,245	91,528
United Presbyterian.....	61	5,807	558	54,924
Congregationalists and Baptists.....	5	591	221	15,229

3. *Statistics of Missionary and other Societies, 1859.*

SOCIETIES.	When formed.	Principal Sta-tions.	Missionaries, Ordinated.	Other Agents Paid & Unpaid	Church Mem'rs.	Children in Schools.	INCOME.			EXPENDITURE.		
							£	s.	d.	£	s.	d.
Propagation.....	1701	..	414	700	..	..	102,592	0	0 <i>a</i>	96,651	1 <i>b</i>	2 <i>c</i>
Moravian.....	1732	73	3055	..	20,198	21,916	14,533	5	2 <i>d</i>	18,032	4	8
Baptist.....	1792	36	50 <i>e</i>	144	5,118	6,164 <i>f</i>	26,513	18	0	25,040	1	0
London.....	1795	188	153	..	19,781	33,625	93,431	7	7 <i>e</i>	67,703	13	9
Church of England.....	1800	144	227 <i>f</i>	2,397	18,613	..	146,376	9	1 <i>g</i>	120,342	3	5
Wesleyan.....	1816	509	759	13,267	128,165	117,190	129,076	10	10	129,076	16	10
B. and F. Bible.....	1804	..	..	..	..	..	78,047	1	0 <i>h</i>	158,642	15	0
Irish Evang.....	1814	18	15	110	536	5,306	1,855	17	4	1,848	2	0
Colonial i.....	1836	..	..	..	..	..	5,924	17	7	6,082	16	0
City Mission.....	1835	..	362	..	..	..	35,798	2	8	33,977	2	8
London Jews.....	1808	19	18	41	..	..	31,305	16	4	32,437	7	10
British Jews.....	1843	14	4	12	..	..	3,533	17	5 <i>j</i>	5,096	19	3 <i>j</i>
Religious Tract.....	1790	..	..	..	..	..	9,033	4	3 <i>k</i>	12,301	14	5 <i>k</i>

NOTES.—*a*. Includes Special Contribution for India Missions' Extension, £15,874, and £12,521 for other special purposes. *b*. Includes Missionaries' wives. *c*. Scholars in Day-schools, 2,828, and in Sunday-schools, 3,836. *d*. Includes 7 Assistant Missionaries. *e*. Includes special sum for increase of India Missions, £11,082, and for China, of £7,527. *f*. Includes 4 Letheran and 50 native and country-born Clergymen. *g*. Includes Special Fund for India, £24,287 1*l*2. *h*. Other receipts for sales, &c., make the total net receipts £160,062 1*l*9*d*. *i*. Aids several Independent Ministers, and Students, for the Colonies. *j*. Legacies have been received in addition to this sum of £2,028 0*s*. 9*d*. The amount received for sales was £76,223 0*s*. 10*d*. *k*. This amount has been spent in grants. Total expenditure, £97,288 1*l*2. *d*.

4.—*Ecclesiastical Statistics of the Population.*

There is no official ecclesiastical census of Great Britain, as of other countries, and the discrepancy in the statistical statements is very great, especially with regard to the relative strength of Protestants and Roman Catholics, and of the established Church and Dissenters. Below we give a number of interesting statistical facts, from a comparison of which we infer that the Roman Catholic population of England and Scotland is a little above 1,000,000, and in Ireland between 4,500,000 and 5,000,000 (see the marriage and educational statistics). With regard to the Church of England, the London Watchman gives to it, in England and Wales, 52 per cent. of the total population, which, according to the following notices, is too low a statement. The statistics taken from a return made to the House of Lords, and the marriage statistics, make it probable that it is from 65 to 70 per cent., though a very large proportion is only nominally connected with it.

A RECENT RETURN ON CHURCH-GOING POPULATION.

(From the American Church Review, 1859.)

At the last year's session of the House of Lords, an inquiry was ordered into the relative number of members of the Church of England, and of the leading denominations, toward the population at large. From the return submitted to the House, the following items are taken:

Actual church-going people of the Church of England.....	7,546,948	<i>Per cent. Pop.</i>
Nominally connected with " " "	4,486,286	
Total.....	12,013,214	
Or 67 per cent. of the population.		
Church-going Roman Catholics.....	670,786	3½
" Baptists (six different kinds).....	457,181	2½
" Independents.....	1,297,861	7½
" Wesleyan Methodist (seven different kinds)....	2,264,321	13
All other denominations.....	1,286,246	6½

Marriages in England.—Registered in 1857: 159,097 (decrease of 240 from the preceding year); of these, celebrated according to the rites of the Established Church, 102,620 or about two thirds; 7,360 of Roman Catholics; 10,686 at dissenting places of worship, 9,642 at superintendent registrar's office, 67 of preachers, 311 of Jews.

Marriages in Ireland in 1858.—Roman Catholics are exempted from making returns. Number of registered marriages, 8,960, of

which 4,941 were by the Established Church, and 4,019 in various registered places of dissent and the registrar's office.

Reformatories (July, 1859) in England.—Protestant, 44: 1,418 boys, 275 girls; Roman Catholic, 5: 508 boys, 142 girls. In Scotland—627 boys, 251 girls.

National Education in Ireland (March 31, 1859).—Children on the rolls, 569,545, among whom were 481,064 Roman Catholics, 57,018 Presbyterians, 29,130 Church of England, 2,216 other Protestants, 117 unknown denomination. Schools 5,335, among which were 3,683 Roman Catholic, 597 Church of England, 688 Presbyterian, 26 other dissenters.

Training Schools, aided by Parliamentary grants (1857), 34, among which were 19 of the Church of England, 1 Scottish Episcopal Church, 2 Established Church of Scotland, 2 Free Church of Scotland, 1 Wesleyan, 3 Roman Catholic, 4 National Society's, 1 Home and Colonial Society's, 1 British and Foreign School Society's.

II.—EPISCOPAL CHURCH.

I. ENGLAND.

Archbishops, 2: Canterbury, York. *Bishops*, 26: Bangor, Bath and Wells, Carlisle, Chester, Chichester, Durham, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, London, Manchester, Norwich, Oxford, Peterborough, Ripon, Rochester, St. Asaph's, St. David's, Salisbury, Sodor and Man, Winchester, Worcester.

Benefices in England and Wales, 11,728. Revenue, £5,000,000; patronage: 1,144 benefices, vested in the crown, 1853 in bishops, 938 in cathedral chapters, 770 in universities, 6,092 in private persons, 931 vicarages. Present number of clergy about 17,000.

Universities.—Oxford, Cambridge, Durham.

Leading Periodicals.—Among the leading periodicals we mention; Christian Remembrancer (quarterly), Church of England Quarterly, Christian Observer (monthly), The Churchman (high church), The Guardian (high church), Record (low church), Union (for a union with the Roman and Greek Churches).

II. SCOTLAND.

Bishops, 7: 1. Edinburgh (Primus); 2. Brechin; 3. Argyle and the Western Isles; 4. Moray and Ross; 5. St. Andrew's, Dunkeld and Dunblane; 6. Aberdeen; 7. Glasgow.

Presbyters, in 1859, 158.

There are about eight English Episcopal chapels in Scotland, not in connection with the Scottish Episcopal Church.

III. IRELAND.

Archbishops, 2: Armagh, Dublin with Kildare. *Bishops*, 10: 1. Meath; 2. Killaloe, Kilfenora, Clonfert and Kilmacduagh; 3. Tuam, Killala, and Achonry; 4. Ossory, Ferns, and Leighlin; 5. Cashel, Emly, Waterford, and Lismore; 6. Down, Connor, and Dromore; 7. Derry and Raphoe; 8. Limerick, Ardfert, and Aghadoe; 9. Kilmore, Elphin and Ardagh; 10. Cork, Ross, and Cloyne.

There are besides 139 dignitaries, 178 beneficiaries, 9 deans, 1,456 rectors, 833 vicars. The bishops together have an income of £128,808; the deans and chapters, of £85,635; the rectors, of £520,063. Of the benefices, 293 are vested in the crown, 397 in private persons, 1,470 in the bishops, 21 in Trinity College.

IV. DEPENDENCIES IN EUROPE.

Bishop, 1: Gibraltar.

III.—THE PRESBYTERIAN CHURCHES.

I. CHURCH OF SCOTLAND.

Lord High Commissioner, Earl of Mansfield; *Moderator*, Rev. John Cook, D. D., St. Andrews.

Has 16 synods, 84 presbyteries, and 1,183 congregations (including parish churches and *Quoad Sacra* chapels).

II. FREE CHURCH OF SCOTLAND.

Originated in the disruption from the Church of Scotland, in 1843.

Moderator, Rev. W. Cunningham, D. D., Edinburgh.

Has 17 synods, 71 presbyteries, and 889 churches. It has 3 colleges for the education of students for the ministry: Edinburgh, with 4 professors; Aberdeen, with 3 professors; and Glasgow, with 4 professors. The number of theological students is 200. Funds raised 1858–59: Sustentation of Ministers, £110,435 7s. 6d.; Building Fund, £41,179 2s. 0d.; Congregational Fund, £94,481 19s. 6d.; Missions and Education, £55,896 11s. 0d. Total (including the above sums, and other miscellaneous collections of £41,384 12s. 10d.), £243,377 12s. 10d.: total raised from 1843 to 1859, £4,887,298 18s. 9d.

Periodical.—*Home and Foreign Record* (monthly), Edinburgh.

III. UNITED PRESBYTERIAN CHURCH.

Composed of a union, constituted in 1847, of the Secession (formed in 1732) and relief (originated in 1752) Churches. Has 32 presbyteries in England and Scotland, and 500 ministers. It has a theological hall in Edinburgh, under 5 professors.

Periodicals.—United Presbyterian Magazine and Missionary Record, both monthly; published at Edinburgh.

IV. THE REFORMED PRESBYTERIAN CHURCH.

Originated in 1706. Sometimes called Cameronians, after the Rev. Richard Cameron; and sometimes Covenanters, from their adhesion to the Covenants afterward. Has 6 presbyteries, 42 churches, 2 professors in divinity, and 35 ministers.

Periodical.—Reformed Presbyterian Magazine (monthly), Edinburgh.

V. SYNOD OF THE UNITED ORIGINAL SECEDERS.

This synod was dissolved in 1852, and united to the Free Church; 25 congregations, however, refused to join that Church, and still continue a separated body, divided into 4 presbyteries.

VI. PRESBYTERIAN CHURCH IN ENGLAND.

Instituted 1836. There are now 7 presbyteries, and 91 churches. Their theological college, in London, is under the charge of 3 professors. There are also 15 Presbyterian churches in England, formed into 3 presbyteries, in connection with the Church of Scotland.

VII. PRESBYTERIAN CHURCH IN IRELAND.

5 synods, 37 presbyteries, in 1858. Theological college at Belfast, since 1853. 550 ministers, and 40 in colonies; 514 congregations, 5 foreign missionaries, 600,000 members (population). Regium Donum, £35,000; for missions, £8,886; manse fund, £18,025.

IV.—CONGREGATIONALISTS (INDEPENDENTS).

General Summary of Statistics.

(*From Congregational Year-Book, London, 1859.*)

County and District Associations in Great Britain, Ireland, and the Colonies	69
British Congregational Ministers and Missionaries throughout the World....	2477
Congregational Churches in the United Kingdom and Colonies	2822
Resignations and Removals of Ministers	173

New Settlements.....	60
Chapels built and enlarged.....	88
Foundations of Chapels laid.....	20
Students in the same.....	206
Works published by Congregationalists in 1868.....	77
Periodicals.....	23

(We mention among the Periodicals the British Quarterly Review, the Eclectic Review, and the Patriot.)

List of Colleges.

Name.	Date.	Professors.	Students.
Western.....	1752.....	2.....	17
Betherham.....	1756.....	2.....	14
Brecon.....	1760.....	2.....	24
Cheahunt.....	1768.....	2.....	22
Airdale.....	1784.....	3.....	15
Hackney.....	1796.....	3.....	7
Lancashire.....	1806.....	4.....	80
Theological Hall.....	1811.....	2.....	9
Spring Hill.....	1838.....	2.....	15
New College.....	1850.....	6.....	53
		28	206

Societies.—The Congregational Union; The Christian Witness, and Christian Penny Magazine Fund; The Congregational Board; Colonial Missionary Society; Ministers' Friend or Associate Fund; Balme's Charity.

V.—METHODIST CHURCHES.

I. WESLEYAN METHODISTS.

General Statistics.

	Members.	On Trial.	Preachers.	On Trial.
British Conference:				
Great Britain.....	292,795	25,541	1,081	162
Ireland.....	19,731	—	117	14
" Missionaries.....	—	—	28	—
Foreign Missions.....	63,406	8,271	833	66

Increase of Members in Great Britain, during the last year.....	15,704
Increase in Ireland	325
Decrease in Foreign Stations	1,442

A Tabular View of the Wesleyan Missions, 1859.

DISTRICTS.							On Trial for Membership.	Scholars in Schools.	Number of Attendants on Public Worship.
	Number of Circuits.	Chapels.	Other Preaching Places.	Missionaries and Assistant Missionaries.	Subordinate, paid, and unpaid Agents.	Members.			
Germany	1	—	82	—	28	200	—	—	2,000
Spain	1	1	1	1	12	53	10	210	450
South Ceylon (Singhalese)	14	38	32	18	101	1,600	390	2,643	8,753
North Ceylon (Tamil)	5	5	19	7	44	311	23	1,063	1,842
Madras	6	6	7	13	59	198	7	612	1,220
Mysore (Canarese)	6	11	5	8	42	231	—	808	520
China	1	*	1	5	2	12	4	8	26
Cape of Good Hope	12	20	13	11	260	1,275	194	2,499	6,650
Albany, Kaffraria, & Bechuana	36	58	193	31	585	4,021	779	6,191	27,900
Port Natal	5	13	43	5	141	586	58	1,180	8,500
Sierra Leone	4	30	2	11	346	5,909	334	3,331	9,760
Gambia	3	8	—	3	62	830	164	653	1,454
Gold Coast and Ashanti	8	19	20	12	126	1,896	148	1,390	8,470
Antigua	8	45	13	17	603	11,361	213	5,905	29,750
St. Vincent's and Demerara	11	60	84	28	660	13,695	369	7,739	34,024
Jamaica	18	81	46	28	558	17,619	437	5,917	34,370
Bahama	7	27	9	9	299	3,410	156	2,354	8,820
Hayti	4	4	3	5	14	199	11	290	1,200
Totals	151	9	44	225	3,937	68,406	8,271	42,788	180,719

Wesleyan Institutions.—Home Mission and Contingent Fund, instituted, 1756; remodelled, 1856. The Children's Fund (for the support of the ministers' children), instituted, 1818; reconstituted, 1854. Wesleyan Education Committee, instituted 1837. The Auxiliary Fund (for old and worn-out preachers; for deceased ministers' widows and children), commenced by Wesley, 1763; received its present name in 1813. Committee of Privileges, instituted 1802. Wesleyan Methodist Missionary Society, organized, 1816 (missions commenced, 1786). Conference Office and Book-Room, 27 City Road, London (1 editor, 1 assistant editor, 1 book steward, 1 secretary of the committee, 1 secretary of the tract committee). Wesleyan Seamen's Missionary Society, established, 1843. Theological Institution, South Branch at Richmond, North Branch at Didsburg. New Kingswood School, opened 1851 (Old Kingswood School, founded by J. Wesley, 1748). Woodhouse Grove School, established, 1811. Wesley College, Sheffield, opened, 1838. Wesleyan Collegiate Institution, Taunton, established 1845.

Amounts Raised from all sources for the funds of the Connection, according to the last published reports, were as follows: Foreign

Missions, £129,076 16s. 10d. : Theological Institution, £4,320 14s. 11d. ; Contingent (including Yearly Collection, £6,228 3s. 9d., Congregational Collection, £4,261 10s. 7d., and Home Missionary Contributions, £2,372 9s. 10d.), £13 103 18s. 0d. ; General Chapel Fund, £5,760 ; Education Fund, £4,159 5s. 3d. ; Worn-out Ministers, &c., £11,131 2s. 9d. ; Kingswood and Woodhouse Grove Schools, &c., £12,691 5s. 10d.

Leading Periodicals.—London Quarterly Review, Wesleyan Methodist Magazine (monthly), Watchman (weekly).

II. NEW CONNECTION.

Formed in August, 1797, of about 5,000 members. At the last conference there were in England 11 districts, 52 circuits, and 5 missions, 116 preachers, and 21,344 members; in Ireland, 6 circuits and stations, 6 missionaries, and 525 members; and in Canada, 64 circuit preachers, and 4,527 members. There has been an increase of 993 members in England, and an increase of 22 in Ireland. A foreign mission in China.

III. BIBLE CHRISTIANS.

57 circuits and missions in England, and 39 abroad; with 169 itinerant preachers, 1,420 local preachers, 21,666 members, 26,272 scholars, and 5,968 teachers.

Monthly Publications: Bible Christian Magazine, Youth's Penny Miscellany, Child's Halfpenny Magazine; Book Room, Shebbear, Devon. Connectional School, Prospect House, Shebbear, Devon. Last Annual Conference assembled in London, July 27, 1859. The Bible Christian Missionary Society, formed in 1821. Missionaries employed: England and Wales, and Islands adjacent, 58; British North American Colonies, 32; United States of America, 5; South Australia and Victoria, 14—Total, 109.

IV. PRIMITIVE METHODIST CONNECTION.

The Minutes of the Fortieth Annual Conference of this body state that there are 610 travelling preachers, male and female; 2,166 connectional chapels; 3,176 rented chapels, &c.; and 123,863 members, including the home and foreign missions. Increase, 7,647.

VI.—BAPTISTS.

The English Baptists are divided into General (Arminian) and Particular (Calvinistic). New Connection of General Baptists (to exclude Unitarianism, which was creeping in among the General Baptists); they are strict communionists, and have a mission in India.

Particular Baptists.—2,000 churches, 200,000 members, population about 1,000,000; 1,600 ministers. Baptist Manual for 1859 gives 1,150 ministers in England, Wales, and Ireland; but many of them are engaged in secular business.

Colleges.—Bristol (1770), students, 21. Horton College, Bradford (1804), students, 20. Regent's Park, London (1810), students, 19. Pontypool (1807), students, 21. Haverfordwest (1841), students, 22. Edinburgh, Nottingham (General Baptist, 1798), students, 7. Leicester (New Connection of General Baptists).

Periodicals.—Weekly, 1 (*The Freeman*); Annual, 3; Monthly Magazine, 9.

Religious and Benevolent Societies.—Baptist Missionary Society: Income, £26,513 1s. 3d.; Expenditure, £25,040 1s. 0d. Young Men's Baptist Missionary Association. General Baptist Missionary Society (New Connection of General Baptists). Baptist Home Missionary Society: Income, £3,904 13s. 1d.; Expenditure, £3,904 13s. 1d. Baptist Irish Society: Receipts, £1,992 5s. 3d.; Expenditure, £2,136 16s. 0d. Bible Translation Society: Income, £1,913 1s. 3d.; Expenditure, £1,002 10s. 2d. Baptist Tract Society (Calvinists and Strict Communion Baptists). Hanserd Knollys' Society. Baptist Union: Income, £155 19s. 4d.; Expenditure, £176 5s. 0d. Baptist Metropolitan Chapel Building Society. Baptist Building Fund (Particular Baptist). Baptist Magazine Fund. The Selection Hymn-Book Fund: Expenditure, £277. The Particular Baptist Fund: Income, £3,336 2s. 11d.; Expenditure, \$3,377 15s. 10d. The Bath Society. The Society for Aged or Infirm Baptist Ministers: Income, £419 9s. 3d.; Expenditure, £316 1s. 3d. The National Society for Aged and Infirm Baptist Ministers and their Widows and Orphans.

MISSIONS OF THE BAPTIST MISSIONARY SOCIETY.

Tabular View.

	India.	Ceylon.	West Indies.*	Africa and France.	Total.
INCREASE :					
Baptized	164	17	149	7	337
Restored	16	4	87	....	107
Received by Dismission	18	1	26	....	45
DECREASE :					
Died	24	13	89	....	75
Dismissed or Withdrawn	54	7	22	....	83
Excluded	18	13	69	....	90
Number of Members, Europeans	428	26	16	19	463
" " Natives	1,260	400	2,907	160	4,636
" Candidates	15	71	269	....	355
" Day Schools	58	20	6	5	84
" Scholars	1,990	583	176	189	2,988
" Sunday Schools	19	8	54	2	73
" " Scholars	814	145	2,665	213	3,836
" Hearers on Lord's Day	4,879	965	6,595	500	12,989

* The Jamaica Mission is self-supporting. There is a theological institution at Calabar, Jamaica, for native candidates.

General Baptist Missionary Society of England.—Missions in the Province of Orissa (commenced, 1822); Stations, 7: Berhampore (branch at Padre Pella), Chaga, Cuttack, Khundittur, Piplee, Pooree. Missionaries, 9; Female Missionaries, 10; Native Preachers, 15. Increase during the year: baptized, 15; received by dismission, 1; restored, 5. Decrease during the year: excluded, 9; dead, 6. Members, 333; chapels, 8; nominal Christian community, 543.

VII.—UNITARIANS.

I. UNITARIANS (INCLUDING UNITARIAN PRESBYTERIANS AND BAPTISTS).

Ministers who have charge of congregations, 259. Places which have chapels, 284. Chapels in the British colonies, 7. Periodicals, 7 (the most important are *The Christian Reformer*, monthly, London; *The Inquirer*, weekly, London). Societies: The British and Foreign Unitarian Association, London; The London Domestic Mission Society, and three other Societies in London. Domestic Missions in the country, 10. Tract and other Societies in the country, 26. Meetings of Ministers not connected with any doctrinal profession or purpose

among the Presbyterian and General Baptist Dissenters, which are now wholly or chiefly Meetings of Unitarians, 8. Non-subscribing Presbyterian Bodies, which are regarded as Unitarians, 3 (Presbytery of Antrim, Remonstrant Synod of Ulster, the Synod of Munster). These three bodies form The Non-subscribing Presbyterian Association of Ireland, which meets annually. Funds and Institutions wholly or chiefly managed by Unitarians.

II. THE CHRISTIAN BRETHREN,

who originated by secession from the New Connection Methodists, are also Unitarians in doctrine. The Unitarian Almanac mentions 12 societies, besides which there are several others.

VIII.—THE ROMAN CATHOLIC CHURCH.

Archbishops.—(See Chapter XII.)

Bishops.—1. In England, 12: Southwark, Hexham, Beverley, Liverpool, Salford, Shrewsbury, Newport and Menevia, Clifton, Plymouth, Nottingham, Birmingham, Northampton. 2. In Ireland, 24.

Priests.—In England and Wales, 1,036; Scotland, 143. Churches in England, 749; in Scotland, 177. In Ireland, in 1852: Priests, 2,351; churches, 2,205.

Colleges.—In England, 10: St. Edmund's, Hertfordshire; St. Gregory's, Somersetshire; Stonyhurst, Lancashire; St. Mary's Staffordshire; St. Cuthbert's, Ushaw, Durham; St. Lawrence's, Yorkshire; St. Edward's, Lancashire; Mount St. Mary's, Derbyshire; College of the Immaculate Conception, Leicestershire; St. Beuno's Flintshire. In Scotland, 1: St. Mary's, Blairs, Kincardineshire. In Ireland: Catholic University, Dublin; Royal College of St. Patrick, Maynooth; Allhallow's College, Dublin (for training foreign missionaries); St. Jarlath's, Tuam; St. Patrick's, Armagh; St. Vincent's, Castleknock; St. Patrick's, Carlow; St. Kyran's, Kilkenny; Clongowes' Wood, County Kildare.

English Colleges Abroad.—English College, Rome; Collegio Pio, Rome; English Colleges at Lisbon, Bruges (Belgium), Valladolid, Spain; St. Edmund's College, Douay (France). *Scotch Colleges Abroad*.—Scotch College, Rome; Scotch College, Valladolid; Scotch College, Ratisbon (Bavaria).

Leading Periodicals.—Dublin Review, quarterly; Weekly Register, London; The Tablet, weekly, London.

Religious Orders.—In England and Scotland, in 1859: Houses and communities of men, 34 (among whom are Jesuits, who conduct 3 colleges; Passionists, to which order Lord Spencer, now Father Ignatius, belongs; Benedictines; Redemptorists, Capuchins, &c.); Convents of Women, 110. In Ireland, in 1852: Houses and communities of men, 63; Convents of women, 99.

IX.—CATHOLIC APOSTOLIC CHURCH (IRVINGITES).

About 30 congregations, and 6,000 communicants.

X.—UNIVERSALISTS.

Three congregations. They agree in all points, except that of universal salvation, with the orthodox evangelical denominations.

XI.—PLYMOUTH BRETHREN.

In 1850, 132 places of worship. Branches of this denomination are in France, Switzerland (Canton Vaud), and Italy (Count Guicciardini at Florence).

XII.—NEW CHURCH (SWEDENBORGIANS).

Societies in connection with the General Conference, 48; Societies not in connection with the General Conference, 21.

Periodicals, 3 : Monthly Observer, London; Intellectual Repository, monthly, London; Juvenile Magazine, monthly, Manchester.

XIII.—JEWS.

Statistics of the Anglo-Jewish Community.—The Anglo-Jewish community now numbers between 35,000 and 40,000 souls. It has nearly quadrupled itself since 1750. About 14 out of every 1,000 marry annually. The highest number of interments during the last nine years was in 1853. But even taking this most unfavorable standard (695), the rate of mortality is not 30 per 1,000, which is considerably below the average rate of England, this being 23 per 1,000. Instead of two suicides annually, the proportion due to the number of the community, there is perhaps one in five years; instead of twenty violent deaths annually, we perhaps hear of one. There are at present, in the whole of Great Britain and Ireland, 46 independent synagogues, 42 of which are in England, of which there are in London 7, exclusive of two branch synagogues and a few other un-certified places of worship.

Periodical.—The Jewish Chronicle.

CHAPTER XXXI.

ECCLESIASTICAL STATISTICS OF GERMANY, AUSTRIA, AND PRUSSIA.

I.—GENERAL STATISTICS.

I. ECCLESIASTICAL STATISTICS OF AUSTRIA, IN 1861 (EXCLUSIVE OF THE ARMY).

PROVINCES.	Catholics.		Non-United Greeks.	Luther.	Reformed.	Unitarians.	Other Denominations	Jews.
	Roman.	Greek.						
Austria (Upper)	1,518,048	825	563	11,865	1,801	....	62	5,888
Austria (Lower)	687,794	.....	.....	18,405	106	....	11	....
Salzburg	145,830	1	.....	156	20	....	..	....
Styria	1,000,108	.....	.....	5,749	80	....	4	3
Carinthia	801,323	.....	.....	17,901	.....	....	..	....
Carniola	463,828	231	256	139	.....	....	..	2
Littoral	534,137	14	2,142	1,187	891	....	6	5,040
Tyrol et Vorarlberg	887,103	.....	.....	122	.....	....	..	978
Bohemia	4,223,022	12	.....	85,866	51,487	....	48	75,459
Moravia	1,709,478	.....	.....	26,004	26,186	....	..	98,925
Silesia	875,347	.....	.....	58,468	2,820	....	..	2,456
Galicia	2,067,292	2,129,764	79	23,346	1,239	....	306	338,451
Bukowina	84,466	9784	814,721	6,700	574	....	..	14,581
Dalmatia	818,340	496	74,524	.....	15	....	..	840
Lombardy	2,740,377	.....	.....	200	691	....	..	2,960
Venetia	2,278,745	41	444	264	81	....	18	5,406
Hungary	4,238,144	694,512	407,561	5,726	1,453,090	....	..	332,229
Servia et Banat	624,839	19,756	694,029	51,724	26,621	....	..	16,253
Croatia et Slavonia	770,656	718	88,331	886	4,445	6	..	3,914
Transylvania	820,932	661,981	641,583	199,943	297,419	46,272	..	16,675
Military Frontier	410,327	5,083	527,663	19,251	8,130	....	..	473
Total ...	25,509,626	3,505,668	9,751,846	1,913,897	1,869,546	46,278	455	853,304

II. ECCLESIASTICAL STATISTICS OF PRUSSIA, IN 1853.

	Protestant.	Catholic.	Greeks.	Mennonites.	Israelites.	Total Population.
Eastern Prussia.....	1,839,112	191,917	1,181	1,009	9,215	1,542,434
Western Prussia.....	446,154	511,335	23	11,684	25,136	1,094,832
Posmania.....	447,986	870,574	34	11	74,031	1,392,536
Pomerania.....	1,266,008	11,577	15	28	11,836	1,288,964
Silesia.....	1,617,948	1,628,500	19	17	36,217	3,182,496
Brandenburg.....	2,192,083	87,662	95	19	94,196	2,254,805
Saxony.....	1,788,130	118,064	5	16	5,920	1,861,035
Westphalia.....	664,063	847,263	1	139	15,796	1,527,252
Rhine Province.....	715,412	2,297,088	7	1,216	82,948	3,046,621
Hohenzollern.....						
Military Persons out of the Kingdom.....	7,698	4,278	....	....	53	12,029
Territory of Yahde.....	925	2	....	....	....	297
Totals	10,634,754	6,418,810	1,380	14,139	234,248	17,202,881

III. ECCLESIASTICAL STATISTICS OF GERMANY, EXCEPT AUSTRIA AND
PRUSSIA.

	Catholics.	Total Populat'n.	Protestants.
Anhalt-Dessau-Kothen	1,400	114,850	111,580
Anhalt-Bernburg .....	.....	53,475	52,995
Baden.....	899,458	1,356,943	432,052
Bavaria.....	3,176,333	4,559,452	1,239,454
Bremen.....	2,000	88,856	86,856
Brunswick.....	2,770	269,213	264,783
Frankfort.....	7,000	74,784	61,984
Hamburg.....	3,200	220,401	209,201
Hanover.....	216,144	1,819,777	1,592,088
Hesse-Cassel.....	112,000	736,392	615,792
Hesse-Darmstadt.....	216,115	836,424	691,060
Hesse-Homburg.....	3,000	24,937	20,737
Holstein.....	900	523,528	522,628
Lauenburg.....	.....	49,475	49,475
Lichtenstein.....	7,150	7,150	.....
Liippe-Detmold.....	1,700	105,490	103,409
Liippe-Schaumburg.....	100	29,848	29,748
Lubec.....	200	55,423	54,723
Luxemburg.....	195,028	195,028	.....
Mecklenburg-Schwerin.....	807	539,231	535,318
Mecklenburg-Strelitz.....	.....	99,628	98,628
Nassau.....	200,416	434,064	226,741
Oldenburg.....	71,991	287,163	213,642
Reuss-Greitz.....	.....	39,158	39,159
Reuss-Schleiz.....	.....	80,203	79,803
Saxe-Weimar.....	10,600	263,755	251,725
Saxe-Meiningen.....	764	165,662	162,918
Saxe-Altenburg.....	220	133,593	132,964
Saxe-Coburg-Gotha.....	2,460	150,878	147,098
Saxony.....	33,730	2,089,176	2,004,704
Schwarzburg-Rudolstadt.....	165	68,974	68,619
Schwarzburg-Sonderhausen.....	58	61,452	61,181
Waldeck.....	680	58,132	56,702
Wirtemberg.....	534,900	1,669,720	1,122,709
	5,701,609	17,212,235	11,240,176

II.—THE PROTESTANT CHURCHES.

I. CHURCH-BOARDS AND STATISTICS OF THE CLERGY.

Baden.—A Supreme Ecclesiastical Council, at Karlsruhe, whose president has the title of prelate; 28 deaneries or dioceses, 330 parishes.

Bavaria.—Supreme Consistory at Munich; 2 Lutheran consistories, with 27 deaneries and 1,036 clergymen, among whom are 7 Reformed; 1 united consistory, with 14 inspectors.

Brunswick.—Consistory at Wolfenbuttel; 7 superintendents general, 30 superintendents, 253 clergymen.

Hanover.—5 Lutheran consistories: 1. Hanover, with 6 superintendents general, 67 inspectors, 768 pastors; 2. Stade, with 1 superintendent general, 16 inspectors, 148 pastors; 3. Otterndorf, with 2 superintendents, 17 pastors; 4. Osnabruck, 5 inspectors, 39 pastors; 5. Aurich, 9 inspectors, 104 pastors.

The Reformed Church has 1 superintendent general, 8 inspectors, 88 pastors.

Hesse-Darmstadt.—Supreme Consistory at Darmstadt; 3 superintendents, 38 deans.

Hesse-Kassel.—3 consistories (Kassel, Marburg, Hanau); 7 superintendents, 460 pastors.

Mecklenburg-Schwerin.—Supreme Ecclesiastical Council at Schwerin; consistory at Rostock; 6 superintendents, 37 provosts, 327 pastors, 370 churches.

Mecklenburg-Strelitz.—Consistory at New-Strelitz; 6 Synods, 52 parishes.

Nassau.—A bishop, and an Evangelical Church Council at Wiesbaden; 20 deans, 188 pastors.

Austria.—1. German Provinces and Galicia: Consistory of the Lutheran and Reformed Churches at Vienna, 5 Lutheran and 3 Reformed superintendents; 2. Hungary and the adjacent provinces: Formerly 4 Lutheran and 4 Reformed provinces, but, according to the imperial patent of September 1, 1859, there are to be 6 Lutheran and 6 Reformed superintendents; 3. Transylvania: Supreme Consistory at Hermanstadt.

Oldenburg.—Supreme Church Council at Oldenburg, with 5 superintendents, and 117 clergymen. The principality of Lubec forms an independent superintendency.

Prussia.—Evangelical Supreme Ecclesiastical Council at Berlin; 8 consistories (one for each of the provinces), 9 superintendents general (2 for the province of Brandenburg, 1 for each of the other provinces), 386 superintendents, 5,820 ordained preachers, 6,712 churches.

Saxony (Kingdom).—State Consistory at Dresden; 36 superintendents, 35 dioceses, 70 parishes, 1,190 clergymen; a separate consistory for the principality of Schonburg; 2 Reformed consistories.

Saxe-Altenburg.—Consistory at Altenburg; 1 superintendent general, 4 superintendents, 130 parishes.

Saxe-Coburg-Gotha.—Supreme Consistory at Gotha; consistory at Coburg.

Saxe-Meiningen.—Consistory at Hildburghausen; 14 superintendents.

Saxe-Weimar.—Church Council at Weimar; 27 dioceses, 292 parishes.

Wurtemberg.—Consistory at Stuttgart; 6 superintendents general, (who have the title of Prelate); 49 deans, 994 clergymen, 1,165 churches.

A conference of deputies of the Supreme Ecclesiastical Boards meets biennially, (Conferences at Eisenach).

II. PROTESTANT THEOLOGICAL FACULTIES

are connected with the universities of Berlin, Königsberg, Breslau, Halle, Greifwalde, Bonn, Göttingen, Leipzig, Erlangen, Lubingen, Heidelberg, Rostock, Jena, Giessen, Marburg, Kiel. There is also a theological faculty in Vienna, but it is not regarded as a faculty of the university.

III. PROTESTANT PERIODICALS.

Quarterlies.—1. *Theologische Studien und Kritiken*, by Ullman and Umbreit, Gotha; 2. *Zeitschrift für Lutherische Theologie und Kirche*, by Guericke and Rudelbach, Leipzig; 3. *Zeitschrift für Historische Theologie*, by Niedner, Gotha; 4. *Jahrbücher für Deutsche Theologie*, by Liebner and others; 5. *Zeitschrift für Wissenschaftliche Theologie*, by Hilgenfeld.

Other Magazines.—1. *Allgemeine Kirchliche Zeitschrift* (Evangelical, 10 numbers a year), by Schenkel; 2. *Kirchliche Zeitschrift* (Lutheran, bi-monthly), by Dieckhoff and Kliestoff; 3. *Zeitschrift für Protestantismus und Kirche* (Lutheran, monthly), by Dr. Hoffman, and other

professors of Erlangen; 4. Protestantische Jahrbucher (6 numbers form one volume, by Hornyanski) Pesth, Hungary.

Leading Church Gazettes.—1. Hengstenberg (Lutheran), Evangelical Church Gazette; 2. Messner: (Evangelical) New Evangelical Church Gazette; 3. General Church Gazette (Evangelical) by Palmer, Lechler and Zimmermann; 4. Krause, Protestant Church Gazette (Union party), Berlin; 5. Reformed Church Gazette, Erlangen.

Total number of Protestant religious periodicals, 92; among which are, 2 Reformed, 3 Methodist, 1 Baptist, 1 Mennonite, 1 Moravian.

IV. PROTESTANT ASSOCIATIONS.

Foreign Missionary Associations.—1. Moravian; 2. Rhenish; 3. Berlin; 4. Gossner's Society; 5. North German Missionary Society; 6. Leipzig Lutheran Missionary Society; 7. Hermannsburg Missionary Society. A great many congregations send their contributions to the Society of Basel. The income of all these Societies is increasing. That of the Leipzig Society, in 1859, was 52,000 thalers.

Other Associations.—1. Gustavus Adolphus Association, for founding and assisting Evangelical congregations in Roman Catholic countries, receipts, in 1859, 130,000 thalers. 2. Central Home Missionary Society, has established, since 1848, about 130 for reformatories, and more than 20 houses of deaconesses. 3. Young Men's Christian Associations. The league of the Rhine province and Westphalia counted, in 1856, more than 100 associations; the East German league, about 20.

V. OTHER PROTESTANT DENOMINATIONS.

The number of Protestants who leave the State churches for other communions is increasing rapidly. *Old Lutherans*, in Prussia, in 1857, 31,386, in 49 congregations. They have a supreme ecclesiastical board at Breslau. In Baden, they have 3 congregations, 900 souls. *The Baptists* have 5,818 members; their largest congregation at Hamburg, where they have been recognized by the state. The German conference of the *Methodist Episcopal Church*, United States, has 4 districts, of which, however, one is in Switzerland. In Germany Proper, they reported, in 1859, 1,118 members (including probationers). *Mission Institute*, at Bremen, had 9 students. The *Book Concern*, at Bremen, gaining in extent every year, and publishes, at

present, 3 papers. A mission, sustained by the Wesleyan Methodists of England, has 200 members. *The Irvingites* have lately formed several new congregations in Prussia. Number of *Mennonites*, 17,515. Concerning the *Moravians*, see the statistics of the Moravians in the United States. *The Swedenborgians* report 19 places where are receivers. The periodical, formerly published by Prof. Tafal, has been discontinued. *Free Congregations and German Catholics* had, in 1857, in Prussia, 16,000 souls; in 50 congregations, with 26 preachers, in Saxony, 1,752 souls; in 3 congregations, in Wurtemberg, in 1858, 591 souls. In all Germany, there are about 100 congregations. Periodicals, 5. Beside these denominations, there are a number of smaller ones, whose statistics it is difficult to ascertain, because generally the governments do not concede to them religious toleration. In Wurtemberg, an "*Association for Collecting the People of God in Jerusalem*," at whose head is the Rev. Ch. Hoffmann, was excommunicated by the state church. In the Rhine provinces of Prussia, there is a congregation of *Christian Israelites*, calling themselves Amenians.

III.—ROMAN CATHOLIC CHURCH.

I. THEOLOGICAL FACULTIES

are connected with the Universities of Breslau, Bonn, Munich, Wurzburg, Tubingen, Freiburg, Vienna, Prague, Gratz, Olmutz, Innspruck, Cracow, Lemberg, and Padua. Every diocese has a Theological Seminary, in which Theology and Philosophy are taught.

II. PERIODICALS.

Theological quarterlies are published at Zubingen (the best Roman Catholic periodical in Germany), Vienna, and Linz; a monthly journal (*Der Katholik*), in Mainz; a Catholic Literary Gazette in Vienna. A very influential *semi-monthly*, devoted to politics and history, appears in Munich. The leading political Catholic *dailies* are published at Vienna (*Oestreichischer Volksfreund*), Augsburg (*Postzeitung*), Mainz, (*Mainzer Journal*), Stuttgart (*Deutsches Volksblatt*).

Total number of Catholic ecclesiastical papers, about 30.

III. ASSOCIATIONS.

Foreign Missionary Associations.—Most of the German bishoprics send their contributions to the French Society for the Propagation

of the Faith. But there are several separate associations: 1. *St. Leopold's Society*, in Austria, for supporting the Roman Catholic congregations in North America, (income, in 1857, 27,955 florins). 2. *St. Mary's Association*, in Austria, for supporting the missions in Nubia. 3. An Association in Austria, for supporting the Roman Catholics of Turkey. 4. *Louis Association*, in Bavaria, for Foreign Missions in General. 5. *Society of the Holy Sepulchre*, in several German States, for supporting the missions in Palestine.

Other Associations: 1. *St. Vincent's Association*, (see France). 2. *Borromeus Society*, for the circulation of Roman Catholic books; receipts, in 1857, 51,000 thalers. 3. *Young Mechanic's Catholic Association*. There were, in 1858, 166 in Germany; 4. Catholic, or Pius Associations, hold, annually, a General Assembly.

CHAPTER XXXII.

ECCLESIASTICAL STATISTICS OF SWITZERLAND.

STATISTICS IN 1859.

	Roman Catholics.	Protestants.
Zurich.....	6,690	243,928
Bern.....	54,044	408,769
Lucern.....	191,280	1,563
Uri.....	14,498	19
Schwytz.....	44,018	105
Unterwalden, Upper.....	18,758	16
" Lower.....	11,327	19
Glarus.....	8,982	26,281
Zug.....	17,336	125
Friburg.....	87,753	12,138
Soleure.....	61,566	8,697
Basel, city.....	5,508	24,083
Basel, country.....	9,052	38,813
Schaffhausen.....	1,411	33,890
Appenzell, Rhodes, Outer.....	875	42,746
Appenzell, Rhodes, Inner.....	11,230	42
St. Gall.....	106,570	64,192
Grisons.....	88,089	51,855
Argovia.....	91,096	107,194
Thurgau.....	21,921	66,984
Tessin.....	117,707	50
Vaud.....	6,962	192,225
Valais.....	81,193	480
Neuchâtel.....	5,570	64,969
Geneva.....	29,764	24,213
Total.....	971,840	1,417,754

Helvetic Conference.—A conference of Deputies of the Supreme Church Boards of the Protestant State churches meets annually since 1857.

Associations: 1. *Missionary Society of Basel*.—Receipts, 642,000 frs.,

a sum considerably exceeding that of any previous year. All the missions, except one, have made progress. Principal missionary fields, in Western Africa, India, China, and the Germans of America. New missionaries sent out, 9; students preparing for the work, 70. Number of baptized pagans, 4,719. 2. *Evangelical Society of Geneva*.—Missionary stations, 33, of which 28 are in France, 3 in Savoy, 2 in Algeria. Laborers employed, 48; Sabbath schools at nearly all the stations; day schools, 24, with 800 children; colporteurs, 27; books sold: 1,000 bibles, 4,000 testaments, 50,000 tracts. 3. The Roman Catholic Pius Association has about 80 branch associations, and hold annually a general assembly.

Leading Periodicals in German Switzerland.—1. Hagenbach's Reformed Church Gazette, published at Basel: the organ of the Evangelical portion of the State churches. 2. *Zeitstimmen*, Voices of the Times, published by H. Lang, a pastor in the canton of St. Gallen; the organ of the Rationalistic party in the State churches. 3. Catholic Church Gazette, published at Soleure.

Theological Faculties.—Faculties of Protestant Theology are connected with the three Swiss universities of Basel, Zurich, Berne. There is no Roman Catholic university in Switzerland.

Monastic Orders.—According to a statistical work published on the Roman Catholic Church in Switzerland, in 1859, the number of monks is 527, of nuns, 1,411. Among the monks, the Capuchins are the most numerous, counting 378 members. The School Sisters have 80 members, with 35 schools; the Sisters of Charity, 130 members, with 45 establishments.

Minor Denominations.—Free Churches (Reformed, or Presbyterian, or Independent) are especially numerous in the cantons of Geneva and Vaud. The Free Churches in Geneva have a theological school, of which Merle d'Aubigne is president.

The Irvingites have congregations in the cantons of Berne and Basel; the Methodists, in Vaud, Geneva, and Zurich (with 201 members). The Baptists have a periodical in Berne, and congregations in several cantons; members reported, in 1859, 126.

The cause of the Free Congregations and German Catholics is represented by a paper in Basel (*Das Freie Wort*), edited by Rumpf; yet the leaders of this school claim to have the right of remaining within the State Church.

The Swedenborgians report three places where are receivers.

The Mormons have been especially active in Zurich, Thurgau, and Geneva.

The Jews were, until recently, almost confined to the canton of Argovie.

CHAPTER XXXIII.

ECCLESIASTICAL STATISTICS OF FRANCE.

I.—GENERAL.

According to the census of 1851, the population (35,781,627) was divided as follows: Roman Catholics, 34,931,032; Reformed, 480,507; Lutherans, 267,825; Jews, 73,995; of other denominations, 26,328, and the remainder of unknown denominations.

All Protestant writers on French statistics agree that the above figures for the Protestant denominations are too low. The common estimate of Lutherans is from 600,000 to 700,000; of Reformed, above one million.

II.—ROMAN CATHOLIC CHURCH.

I. ASSOCIATIONS.

The most important general associations of the Roman Catholic Church centre in France, thus:

1. *The Society for the Propagation of the Faith.*—Receipts, in 1859, 7,117,725 francs (inclusive of a balance of 433,158 francs of the preceding year). To this sum France contributed 4,063,014 francs; Germany, 57,170; North America, 226,812; South America, 15,586; Belgium, 405,345; British isles, 545,923; States of the Church, 86,006; Spain, 10,155; Greece, 2,522; Ionian Islands, 241; Levant, 16,493; Lombardo-Venetian Kingdom, 136,545; Madagascar, 105; Malta, 18,125; Duchy of Modena, 31,107; Oceanica, 2,015; Duchy of Parma, 27,840; Netherlands, 122,130; Portugal, 16,360; Prussia, 270,349; Russia and Poland, 3,872; Kingdom of Sardinia, 300,045; Two Sicilies; 178,263; Switzerland, 62,995; Tuscany, 84,630. Expenditures, 4,561,539 francs.

The *Annals* of the Society (a bi-monthly) are issued in 204,950 copies, viz.: French, 127,000; English, 20,000; German, 20,500;

Spanish, 1,750; Flemish, 500; Italian, 25,000; Portuguese, 2,500; Dutch, 200; Polish, 500.

2. *St. Vincent's Association*, for visiting and assisting the sick, had, toward the close of 1857, 2,882 conferences.

3. *Association of the Holy Childhood of Jesus* (children's missionary society), for buying in China pagan children who are destined to death, and giving them a Christian education. Receipts, about 1,000,000 francs.

4. *Society of St. Francis of Sales*, for counteracting the influence of Protestantism. Receipts in 1859, 90,000 francs (several provinces had not yet sent in their contributions). Books circulated, 50,000; tracts, 260,000.

5. *Association of St. Louis*, for spreading Christian civilization among the Mussulmans, by means of works written in or translated into their native language. The association, established in 1859, published an Arabic paper, called the *Eagle of Paris*, and seeks to circulate it in all Mahomedan countries. (The last two are confined to France.)

II. MONASTIC ORDERS.

In no country has the number of religious orders increased so rapidly as in France. A complete list of them is given in *La France Ecclesiastique* for 1859. Almost every religious order of the Church is represented in that list. The most numerous are the Brothers of the Christian Schools, who are found in nearly every diocese, and educate, in 800 establishments, about 300,000 pupils; the Jesuits have 61 establishments in 38 dioceses. Among the others, we mention: Carmelites, 7 establishments; Capuchins, 12; Brothers of the Christian Doctrine, 17; Franciscans, 3; Marists, 9; Dominicans, 4; Oblates, 5; Passionists, 2; Redemptorists, 6; Barnabites, 1.

III. PERIODICALS.

The Annual Catalogue of French Literature for 1860, mentions 18 religious papers, among which is one published in a foreign language (*Razon Catolica*), and two which are not acknowledged as Catholic by Rome (*L'Observateur Catholique*, which is strongly Gallican, and sympathizes with the Jansenists, and *L'Union Chretienne*, which will labor for a union of all Churches which subscribe to the apostolic succession of the bishops). In this number are not included the political and literary papers. Among the 19 dailies mentioned in the

catalogue, 5 were regarded as Catholic: *Amie de la Religion*, *Gazette de France*, *Journal des Villes et des Campagnes*, *L'Union*, *L'Univers*. The latter, which had the largest circulation (about 9,000), has since been suppressed. The chief Catholic representative among the literary papers is *Le Correspondent*, edited by Montalembert, Falloux, Lacordaire, and others.

III.—PROTESTANT CHURCHES.

I. GENERAL STATISTICS OF THE CHURCHES.

Reformed Church.—Consistories, 105; congregations, 1,045; church buildings, 826; schools, 1,139. Theological Faculty at Montauban.

Lutheran Church.—Consistories, 44; pastors, 281; congregations, 403; church buildings, 378; schools, 609. Theological Faculty at Strasburg.

Union of the Evangelical Churches of France (Free Reformed Church).—23 congregations.

Independents.—The Independent Evangelical Church of Lyons has 5 places of worship in Lyons, and several out-stations; 5 pastors; supports 5 colporteurs; 5 Sunday-schools, with 200 pupils; 7 libraries. The *Annuaire* mentions four other Independent Churches.

Wesleyan Methodist Church.—It consists of 2 districts, 12 circuits, 147 chapels and preaching rooms, 31 ministers, 31 colporteurs and school teachers, 69 local preachers, 1,416 members; on trial, 105; 7 day-schools, 44 Sunday-schools, 202 Sunday-school teachers, 1,683 scholars. The eighth conference was held in Paris, June 15, 1859.

Baptists.—They have 6 churches; 14 places are reported where divine service is celebrated.

Swedenborgians.—There are three places where are receivers.

Mennonites.—5,000 souls.

II. SOCIETIES AND INSTITUTIONS.

Central Protestant Society of Evangelization (13th year).—Missionaries employed, 46; has a theological school at Paris, with 20 students.

Tract Society (37th year).—Receipts, nearly 84,000 francs. Expenditures, 92,900 francs. The publication of a new family library of books has been commenced.

Evangelical Society of France (26th year; operations exclusively among French Roman Catholics).—Pastors in the service of the soci-

ety, 14; Bible readers, 7; teachers, 37; scholars sustained in the normal school of St. Foi, 6; Schools in Paris, 13, with about 1,000 Roman Catholic children.

French and Foreign Bible Society (26th year), issued 57,000 Testaments. *Protestant Bible Society* (39th year). *Bible Societies*—of Mulhouse (38th year), Strasburg (40th year), and Colmer (38th year). *Society for the Encouragement of Primary Instruction* (30th year). *Evangelical Missionary Society* (35th year). *Religious Book Society of Toulouse* (19th year): the society, from its beginning, has published more than 2,000,000 books, and established more than 1,000 Protestant libraries. *Society for the History of French Protestantism* (8th year). *Sunday-School Society* (7th year).

Orphan asylums, 15. Normal schools, 9.

III. PERIODICALS.

The *Annuaire Protestant*, for 1859, mentions 19 French Protestant periodicals. Among them are: *Revue Chretienne* (Free Church); *Archives du Christianism* (Free Church); *Esperance* (Reformed State Church, orthodox); *Lien* (Reformed State Church, Rationalistic); *Revue de Théologie* (Rationalistic); *Evangeliste* (Methodist).

CHAPTER XXXIV.

ECCLESIASTICAL STATISTICS OF ITALY (WITHOUT VENETIA).

I.—GENERAL.

	Roman Catholics.	Protestants.	Total Population.	Census taken.
Lombardy	8,005,573.....	831.....	8,009,505.....	1854
Sardinia.....	5,157,000.....	80,000.....	5,194,807.....	1858
Tuscany.....	1,778,000.....	10,000.....	1,793,967.....	1858
Parma.....	499,000.....	800.....	499,885.....	1857
Modena.....	601,625.....	1,000.....	604,512.....	1857
Papal States.....	8,115,168.....	200.....	8,124,668.....	1858
S. Marino.....	7,800.....	—.....	7,800.....	1856
Naples.....	9,114,000.....	4,000.....	9,117,060.....	1856
	28,279,186	46,931	25,352,144	

Remarks.—The ecclesiastical census of Lombardy of 1851 (the last one published) gave the number of Catholics as 2,740,377, that of Protestants as 791; the last ecclesiastical census of Modena (1856) the number of Catholics as 596,125. We have added to these figures

the proportional increase of the denomination up to the time when the last political census was taken. The population of Lombardy is a little too high, as a part of the border remains with Austria.

II.—PROTESTANTISM.

1. *Protestant Congregations*.—The largest Protestant body is the Waldensians, in Piedmont. They claim at present about 24,000 members, 15 churches in the valleys of Piedmont, 15 pastors, a college with 9 professors (of whom 7 are ministers) and 100 students, some of whom are converts from the Roman Catholic church. Since 1848, they have erected chapels at Turin, Nice, Pignerol, Casale, Alexandria, Favale, and at several other points. They have a book depository at Turin, and issued in 9 months of the past year, 2,539,000 pages. Their missionary force for the conversion of Roman Catholics consists of 9 ministers, 3 evangelists, 6 schoolmasters, 3 tutors, and several colporteurs. Besides the Waldensian, there are in Sardinia several Protestant congregations (five or six) connected with the *Italian Evangelical Association*; also 6 English chapels, 3 Presbyterian, and 3 Episcopal. The statements of the number of Protestants in Tuscany greatly vary. Some well-informed writers (as the Italian correspondent of the *New-York Independent*) consider the estimate of 10,000 as too high; but it is, on the other hand, endorsed by many who have watched the progress of the Protestant movement in Tuscany for several years. There is an English Episcopal chapel, a Scotch Presbyterian congregation, and a congregation of Protestant Germans and Swiss, at Florence; 2 English chapels, and one Dutch, at Leghorn. There are congregations of native Protestants at Florence, Leghorn, and Pisa. The number of Protestants for Modena and Parma are taken from an article of Dr. Hoffman, in Berlin, on the Protestant Churches of Italy. The *Almanac of Gotha* gives to Modena only 202 Protestants. The city of Naples has a German-French congregation of from 200 to 300 families, and 700 to 800 persons. The English embassy has a chapel and services. In Messina (Sicily) there are about 100 German and Swiss Protestants, who sometimes have a private service. In Palermo is an English chapel. The number of Protestant soldiers of the kingdom was, in 1858, about 8,000; since then a large number have been dismissed. The City of Rome has 3 Protestant chapels (1 German, 1 American, 1 English). Lombardy has, at Milan, a congregation of Germans, and a Swiss, and

recently a congregation of Italians has been collected, and applied to the Waldensian Table for a pastor.* Another Protestant congregation is at Bergamo. In the Austrian Possessions there is a German Congregation at Venice.

Outside of the political boundaries of Italy there are 9 Protestant Congregations, speaking Italian, in the Canton of Grisons, Switzerland, and an English chapel and college in Malta. The total number of Protestant ministers on Italian ground, was, in 1859, seventy-five.

2. *Periodicals.*—A Protestant periodical, *La Buona Novella*, is published at Turin. A few years ago, a second periodical, *La Luce Evangelica*, was in existence, but we do not know whether it is still continued. A third Protestant periodical in the Italian language appears in the Canton of Grison, in Switzerland. A fourth in London.

III.—THE ROMAN CATHOLIC CHURCH.

Religious Orders.—The Roman Almanac (*Notizie per l'Anno*, 1859) gives a list of those religious orders of men whose Superior or Procurator General resides in Rome. They are divided into 6 classes, viz.: 1. Canons Regular (1 order). 2. Regular Clerks (8 orders). 3. Congregations of Priests (8 orders). 4. Religious Congregations (4 orders). 5. Monks (22 orders). 6. Friars (19 orders).

Missionary Seminaries.—The College di Propaganda Fide has generally about 100 pupils, from all parts of the world. Naples has a seminary for training Chinese priests, another for training Negroes, and it is intended to establish a General Foreign Missionary Seminary, after the model of the Seminary of Paris. Other missionary seminaries are at Milan and Verona.

Periodicals.—The leading periodical is the *Civiltà Cattolica*, a semi-monthly, published by the Jesuits in Rome. The number of religious papers, compared with the periodical press of other Catholic countries, is small. Sardinia had, in 1859, seven papers, religious and political, under the control of the Catholic party, about one half of which have been suppressed by the government since the commencement of the Italian war.

CHAPTER XXXV.

ECCLESIASTICAL STATISTICS OF HOLLAND.

I.—GENERAL.

The present ecclesiastical statistics of Holland are, according to a Dutch paper, as follows:

Dutch Reformed.....	1,518,527
Catholics.....	1,224,198
Hebrews.....	61,196
Evangelical Lutherans.....	56,988
Separatists.....	52,063
Baptists (Mennonites).....	41,564
Reformed Lutherans.....	9,643
Reformed Walloons.....	8,123
Jansenists.....	5,497
Remonstrants (Arminians).....	5,214
Episcopal Church.....	604
(Scotch) Presbyterians.....	545
Portuguese Hebrews.....	449
Moravians.....	311
Unknown.....	1,525
Total.....	3,236,901

The Almanac of Gotha for 1860 gives, however, the present population of Holland (exclusive of Luxembourg) as 3,348,747, which shows that the above list is based on an older census, probably that of 1856. The Grand-duchy of Luxembourg, which, though it has its own constitution, is governed by the King of Holland, had (Jan. 1, 1858) 105,028 inhabitants, almost all of whom belong to the Catholic Church. In the Dutch colonies in America there lived, in 1855, 11,674 Protestants (Dutch Reformed), 30,288 Catholics, 23,747 Moravians, 2,288 Jansenists, 14,674 Pagans. The colonies in Asia contain a population of 16,354,000, and those of Africa about 100,000, most of whom are Pagans.

II.—PROTESTANT CHURCHES.

I. DUTCH REFORMED STATE CHURCH.

Statistics (1854) 1,800,000 members, 1,272 congregations, 1,511 clergymen, among whom only about two hundred are said to be Trinitarians. The 17 Walloon churches with 25 clergymen form a separate Synod, but are also represented in the General Synod of the State Church.

Theological Schools at Leyden, Utrecht, Groningen, the Atheneums at Deventer, and Amsterdam. Classes, 43, forming 10 Provincial Synods. The General Synod meets annually.

II. THE FREE REFORMED CHURCH.

Members, from 50,000 to 70,000. Classes, 28. One theological school at Kampen.

III. MENNONITES.

40,000 souls. 123 congregations, 124 clergymen.

IV. THE REMONSTRANTS (ARMINIANS).

About 5,000 members, 27 congregations, 25 pastors.

V. LUTHERAN CHURCHES.

The Lutheran Church in 1855 counted 55,000 souls, 47 churches, and 58 pastors. A theological seminary at Amsterdam.

The Reformed Lutheran Church.—11,000 members, 11 pastors, 8 congregations.

VI. PROTESTANT PERIODICALS.

The “Nederlandsche Bibliographie,” for 1858, mentions 42 Protestant periodical publications.

VII. PRINCIPAL RELIGIOUS ASSOCIATIONS.

Bible Society; Foreign Missionary Society (each of these two has more than 8,000 members, and an annual income of from 60,000 to 80,000 members. The Bible Society circulates more than 30,000 Bibles and Testaments annually). Dutch Evangelical Society (Central Home Missionary Society). Association for Promoting Truth and Piety among the Roman Catholics.

III.—ROMAN CATHOLIC CHURCH.

Clergy.—1 archbishop, 4 bishops, 61 deaneries, 915 parishes, 537 pastors, 23 rectors, 731 chaplains and vicars.

Periodicals.—The “Nederlandsche Bibliographie” for 1858 mentions 4 Roman Catholic periodicals.

IV.—JANSENISTS.

1 archbishop, at Utrecht; 2 bishops (Deventer, Haarlem), and from 5,000 to 6,000 souls.

CHAPTER XXXVI.

ECCLESIASTICAL STATISTICS OF BELGIUM.

I.—ROMAN CATHOLIC CHURCH.

Educational Institutions.—There is a Free Catholic University at Louvain, which is independent of the State, and entirely under the control of the bishops. For the training of the clergy, there are six larger and 6 smaller seminaries.

Religious Orders (in 1856), 146 communities of men, 2,523 members; 124 houses of communities of women, with 12,330 members. Total of members, 14,853.

Marriages and Divorces.—Marriages, in 1857, 37,292; divorces, 50.

Periodicals.—The number of Catholic periodicals is very large; the leading daily is the *Journal de Bruxelles*. The university of Louvain publishes the *Revue Catholique*, quarterly; the Jesuits at Brussels, a semi-monthly, *Precis Historiques*. The *Journal Historique et Litteraire*, Liege, by Kersten, is considered the best monthly.

II.—PROTESTANT CHURCHES.

Statistics.—According to the census of 1846, Belgium had 10,323 non-Catholics, viz.: 6,678 Protestants, 790 Anglicans, 1,336 Jews, 1,019 promiscuous, 600 of no religious profession. Helferich, in his work on Belgium (Belgien in Polit., Kirchl. paedag. und Artist. Beziehung, 1848), estimates the number of Protestants at 25,000. Most of the Protestant congregations belong to the *Protestant Union*, which is supported by the State; in 1854, 14 congregations; in 1859, 16 preachers.

The Synod, composed of the clergy, and 2 or 3 lay delegates from each congregation, meets annually.

Evangelical Society (independent of the State, founded in 1838) had, in 1846, 5 stations and 10 schools; in 1859, 16 preachers and 4 evangelists.

Anglicans (supported by the State), have 4 pastors: 2 at Brussels, 1 for Ostend, Antwerp, and Bruges, 1 at Spa.

Bible Society had circulated (up to 1859) about 200,000 copies of the Bible (20,000 in 1838).

Periodicals: 1. *Glaneur Missionnaire*, (established in 1844); 2. *Chrétien Belge et l'Union* (established in 1850).

III.—JEWS.

Synagogues (in 1857), 5; *Consistory* consists of 9 members.

IV.—GENERAL.

Appropriation of the State for the recognized churches in 1859, 4,051,942 francs.

CHAPTER XXXVII.

ECCLESIASTICAL STATISTICS OF SWEDEN AND NORWAY.

I.—THE LUTHERAN CHURCH.

1. IN SWEDEN—

Clergy: 1 archbishop at Upsala, 11 bishops, and 1 merely titular bishop (Bishop of Orders). The bishoprics are divided into parishes. A parish comprises generally from two to seven churches. Wiggers (Statistic) gives 218 provostships, 1,508 parishes, 2,742 churches.

2. IN NORWAY—

5 Bishops; and, in 1856, 484 ecclesiastical offices.

Theological Faculties are connected with the universities of Upsala, Lund, and Christiania.

Periodicals.—The “Swedish Church Gazette,” published by the Theological Faculty of Lund, represents the principles of the State church (High Church); the “Evangelical Friend of the Church” is in favor of greater religious liberty.

The Theological Faculty of Christiania publishes a “Theological Journal for the Evangelical Lutheran church of Norway.” The leading church gazette is published at Christiania, under the title, “Norwegian Church Gazette”—both are high church papers.

Associations.—Foreign and Home Missionary, Bible, and other religious societies are numerous. The two most important societies in Sweden are the Fatherland Society (Lutheran), and the Missionary Society of Stockholm (adhering to the principles of the Evangelical Alliance). Foreign Missionary Seminaries were established at Gothenburg (Sweden), 1829, and Bergen (Norway), 1859.

II.—OTHER DENOMINATIONS.

The Baptists reported, in 1859, 3,479 members in Sweden (increase over the number of the preceding year, 1,299), 68 congregations,

860 pupils in Sunday-schools. They have a paper (*Evangelist*) at Stockholm. *The Methodists*, in Norway, have 5 congregations, 3 of which had, in 1859, 441 members. *The Free Apostolic Church*, founded a few years ago by Pastor Lammers, in Norway, continues to spread. In the northern part of Norway, it has seven congregations, with 400 members. He publishes a periodical called *Meddelelser*. *The Roman Catholics* have, of late, established several new congregations in the northern part of Norway, and a paper (*Catholic Intelligencer*). Wiggers (*Statistic*) mentions for Sweden, 4 *Moravian*, 2 *Reformed*, and 1 *Greek* congregation. *The Moravians* have also a few congregations in Norway. *Mormons*, in 1856, in Sweden, 340; in Norway, 198.

CHAPTER XXXVIII.

ECCLESIASTICAL STATISTICS OF DENMARK.

I.—THE LUTHERAN CHURCH (THE PEOPLE'S CHURCH).

Bishops: 4 for the Islands, 4 for Jutland, 1 for Iceland, 1 for Sleswic, 1 for Holstein, 1 superintendent for the Duchy of Lauenburg.

Provosts: 160 for Denmark, 19 for Iceland, 10 for Sleswic, 6 for Holstein.

A Theological Faculty is connected with the University of Copenhagen. Among the *Periodicals*, we mention the Danish Church Gazette, the organ of the (Low Church) party of Grundvig.

II.—OTHER DENOMINATIONS.

According to the Almanac de Gotha for 1859, there were, in 1855, in Denmark Proper (without Sleswic, Holstein, and Lauenburg), 10,581 souls not belonging to the State church in a total population of 1,499,850, viz.: Jews, 4,143; Mormons, 2,044; Baptists, 1,548; Reformed, 1,482; Roman Catholics, 1,151; Anglicans, 140; Evangelical Brethren, 20; Greek Catholics, 19; Presbyterians, 12; Mennonites, 2; Society of Friends, 1; unknown, 19. *The Baptists* had, in all Denmark, in 1859, 1,176 members. *The Reformed Church* has, according to an article of one of the Danish bishops in Herzog's Cyclopedie, only 1,600 souls (900 in Denmark Proper). *The Methodists* have, recently, established a congregation at Copenhagen. *The*

Roman Catholics have 2 periodicals (the Scandinavian Church Gazette, and a political paper) and an establishment of the Sisters of Charity at Copenhagen. There were, in 1859, 7 congregations of Lutheran seceders, with one periodical (*Oersund*).

CHAPTER XXXIX.

ECCLESIASTICAL STATISTICS OF RUSSIA.

I.—GENERAL STATISTICS, AND STATISTICS OF THE GREEK CHURCH.

THE Gotha Almanac for 1860 gives the statistics of the Russian empire, according to the statistical tables prepared by the Central Committee in 1856, and officially published in 1858. The preceding census was from the year 1851. The following table exhibits the summaries of population, according to both:

	1856.	1851.
Russia in Europe	68,952,061	60,129,669
" " Asia.....	7,900,812	5,060,768
" " America.....	10,723	54,000
	<hr/> 71,243,616	<hr/> 65,287,437

This shows an increase of population by six millions, partly obtained from the conquests made in Asia. At present the figures of the population must be, however, much higher than 71,000,000, for the statistical tables did not include the population of the Caucasus (about 1,400,000 souls), which may be considered as secured to the crown of Russia by the capture of Schamyl, nor the independent tribes in the American possessions (from 40,000 to 50,000), nor the territory on the Amoor, which has already been divided by an ukase of December 8, 1858, into two provinces, and bids fair, in consequence of the flourishing commerce, to be soon well peopled.

An official report of the Ministry of Popular Enlightenment from the year 1851, gave to Russia Proper (exclusive of Poland and Finland) 9,510,826 souls, connected with foreign (*i. e.* non-Greek) denominations, viz., 2,994,936 Roman Catholics, 22,253 Catholic (United) Armenians, 372,535 Gregorian (Non-united) Armenians, 1,836,450 Lutherans, 44,590 Reformed, 2,557,335 Mohammedans, 1,266,765 Israélites, 252,776 Buddhists, 163,186 other Pagans. That this statement of the dissenters in Russia is too low, can easily be shown. It

leaves out the United Greeks and the sects, whose number was estimated in 1830 at 5,000,000, while, according to other statements, it is much greater, and amounts to 12,000,000 or 15,000,000. Some of these sects, as the Malakans, who have recently commenced to emigrate to Turkey, have hardly any doctrinal connection with the Greek Church. Admitting, however, the official statement as true, the population connected with the Greek Church in all Russia would have amounted, in 1851, to 49,000,000. The only extract from the ecclesiastical statistics of the new tables which we have seen (*Protestantische Kirchenzeitung* of Berlin, November 5, 1859), gives to the Orthodox Russian Church, in 1856, 49,159,714 souls (exclusive of the army, which consists of 577,859 men), which statement, if correct, would show the important fact, that even the official tables claim no considerable increase of the membership of the Greek Church, while the total population has increased by 6,000,000. The number of converts from the sects (it is not said whether during the last year or during the period from 1851 to 1856) was 11,000; of converts from Paganism, Mohammedanism, Judaism, and other Christian denominations, 6,000; of hierarchs, 74; of eparchies (archbishoprics), 55; vicariates, 12; consistories, 49. Priests were ordained, 1,849. The number of monks was 5,211; of nuns, 2,451; of secular clergymen, 49,934; of churches, 46,022; of monasteries, 465; of nunneries, 128; of parishes, 30,258; of chapels, 11,956; of ecclesiastical academies, 4 (a fifth one has since been established, in October, 1858, at Tomsk—see *Independent*, March 10, 1859); seminaries, 48; ecclesiastical schools, 201; of teachers, 1,849; of pupils, 53,042. The people contributed for religious purposes 5,247,094 roubles.

II.—PROTESTANTISM.

1. *The Lutheran Church.*—*Statistics:* According to a statistical work published in St. Petersburg in 1855 (*Atlas der Evang.-Luther. Gemeinden in Russland*), the Lutheran Church is divided into 6 consistorial districts, viz., 1. St. Petersburg (the largest district, extending to the South as far as Bessarabia), 227,103 souls; 2. Moscow, embracing the whole Eastern portion as far as Siberia, 146,138 souls; 3. Courland, 490,000 souls; 4. Livonia, 635,969 souls; 5. Estonia, 297,361 souls; 6. The island of Oesel, 34,406 souls. The number of preachers for the whole Church was 417. Southern Russia had 90,739 Lutherans. The city of St. Petersburg had 9 Lutheran congregations. A General Consistory for Russia Proper has its seat at St. Petersburg; its vice-

president has the honorary title of bishop; the president is a layman. A theological faculty is connected with the University of Dorpat. The number of Lutherans in Poland is given by Wiggers as 30,000, with 46 Preachers, while the Almanac de Gotha for 1860 gives the number of Protestants (Lutherans) and the less numerous Reformed, as 278,512. There is an Evangelical Consistory at Warsaw. The Grand Principality of Finland had, in 1856, a Lutheran population of 1,651,353, in a total population of 1,688,539, an archbishop at Abo, 2 bishops, a theological faculty connected with the University of Helsingfors.

Periodicals.—The Theological Faculty of Dorpat publishes a theological quarterly. A bi-monthly theological journal (containing articles, religious and literary intelligence), is published at Riga; a weekly, at St. Petersburg. All these papers are published in the German language.

2. *Other Protestant Denominations.*—Wiggers gives the following statements on the *Reformed Church*: About 200,000 souls in Russia, about one half of whom lived in Lithuania, where they are divided into 4 districts, each with a superintendent. Preachers in Lithuania, 22. Number of Reformed in Poland, about 2,000. Annual Synod in Lithuania. *The Mennonites*, according to Wiggers, counted about 6,000 souls; Mennonite papers (see Chapter X.) claim now a population of 28,000 souls. On the *Moravians*, see chapter XXI.

III.—THE ROMAN CATHOLIC CHURCH.

The number of Roman Catholics and Catholic (United) Armenians, is given above in general statistics. Poland had, in 1855, 3,623,486 Catholics of the Latin rite, and 218,329 United Greeks. Poland had (according to Wiggers) 151 deaneries, 9 cathedral, 6 collegiate, 1,917 parish churches, 167 convents of monks, and 29 of nuns. The provinces of Western Russia, which formerly belonged to Poland, had 897 parish churches, 359 convents of monks, and 48 of nuns. At Petersburg is an ecclesiastical academy for Latin and Armenian Catholics.

CHAPTER XL.

ECCLESIASTICAL STATISTICS OF TURKEY.

I.—GENERAL STATISTICS OF EUROPEAN TURKEY.

THE following table exhibits the relative proportion of Mohammedans and Christians in the vice-kingdoms of European Turkey, in 1845:

<i>Vice-Kingdoms. IN THE NORTH.</i>	<i>Mohammedans.</i>	<i>Christians.</i>
Bosnia.....	963,676	896,834
Servia and Belgrade.....	80,000	4,070,000
Wallachia.....	506,645	596,355
Moldavia.....	1,018,680	181,320
IN THE SOUTH.		
Vidin.....	458,739	996,268
Adrianoople.....	477,173	676,828
Nich.....	556,928	342,772
Uakup.....	647,004	761,996
Rumelia.....	253,528	674,673
Yania.....	474,464	483,536
Selinik.....	98,113	118,888
Crete.....	629,520	380,480
Stamboul.....	114,360	905,640
Total.....	6,004,921	10,425,079

II.—PROTESTANTISM.

I. *Statistics.*—The Protestants are divided into two classes; the colonies of *Franks* (a name given by the Turks to the inhabitants of Western Europe), and the native Protestants. 1. *Franks.*—About 6,000 in the Danubian Principalities, 2,000 in Constantinople, from 2,000 to 3,000 in the rest of Turkey. English congregations, 5; German, 10; and a beginning made at 5 other places; Dutch, 2; Swedes, 1. Evangelical German schools, 7; English Evangelical schools, 4. Evangelical hospitals, 5 (4 German, 1 English). 2. *Native Protestants.*—The Protestant *Millet*, i. e. civil community of Protestant subjects of Turkey, had entered in its register, in 1858, about 6,000. The foreign missionaries in Turkey belong mostly to the American Board, Methodist Episcopal Church, London Missionary Society, Church of Scotland.

II. *Missions of the American Board.*—The Northern Armenian missions reported, in 1859, 602 members, 28 churches, 44 free schools, with 928 pupils; training schools at Bebek, Erzrûm, and Tocat, with 52 pupils. The Southern Armenian mission, 10 churches, 489 communicants, 26 students of theology, 18 common schools, with 746 pupils. The Syria mission, 4 churches, 93 members, 32 common

schools, with 1,065 pupils. The Assyria missions had, in the two principal stations, 68 members.

III. *Protestant Periodical*.—Dr. Dwight publishes, in Constantinople, the Armenian Messenger.

III.—GREEK CHURCH.

On the Patriarchs, Bishops and Statistics of the Greek Church, see Chapter XI. The government of the Church will be, henceforth, for a great part, under the control of a body of chosen delegates, called the National Council. The *Byzantis* is the organ of the Patriarch of Constantinople.

IV.—THE ROMAN CATHOLIC CHURCH.

On the Patriarchs, Archbishops, Bishops, and Vicars Apostolics of the Roman Catholic Church, see Chapter XII. The statistics of the Eastern Churches which have entered into a union with Rome, are given in Chapter V. There are, in Western Europe, several societies for the support of the Roman Catholic missions, in Turkey. 1. A French society for establishing schools in the Levant. 2. A society of the Holy Sepulchre (in several Roman Catholic countries), for supporting the missions in Palestine. The society, in Germany, publishes a periodical, *The Holy Land*. 3. A society, in Austria, principally for building churches in European Turkey. The French missionaries have a college at Bebek; the Patriarch of Jerusalem has a seminary, for training native priests, at Jerusalem; besides, there is a number of other colleges and schools.

V.—THE ARMENIAN CHURCH

has patriarchs at Constantinople and Jerusalem, a college in Paris, and a population of about 2,000,000 souls. The head of the church, the Catholicos of Etchmiadzin, is now a subject of Russia. An Armenian religious paper is published at Constantinople.

VI.—OTHER EASTERN CHURCHES.

1. *Nestorians*.—They have a patriarch at Diz (Mosul), and 18 bishops. In 1833, their number was reported as 10,054 families, or 70,000 souls. Other statements give higher figures.

2. *Jacobites*.—They have a patriarch (with the title, Patriarch of Antioch) at Caramit (Diabekir), a maphrian (head of the Eastern

Jacobites), in a convent near Mosul. Besides, there are said to be 21 bishops. Wiggers states their number as 10,400 families. Other statements give 34,000 families.

3. *Copts* (in Egypt).—A patriarch of Alexandria, residing at Cairo, the head of the entire church, with jurisdiction also extending over Nubia and Abyssinia, and the right of consecrating the Abuna (patriarch) of the latter country; a patriarch of Jerusalem also residing at Cairo; 12 bishops, many archpriests, priests, and deacons. Number of churches and convents (according to Penny Cyclopædia), 146; convents (Smith), 20. Population variously estimated from 150,000 to 250,000, of whom about 10,000 in Cairo.

CHAPTER XLI.

STATISTICS OF THE JEWS IN EUROPE.

(According to Dieterici.)

1. Russia (European).....	1,250,000
2. France.....	73,000
3. Great Britain and Ireland.....	36,000
4. Austria.....	883,000
5. Prussia.....	234,000
6. Other German States.....	192,176
7. Netherlands (exclusive of Luxemburg and Limburg).....	62,470
8. Belgium.....	1,396
9. Denmark (exclusive of Holstein and Lauenburg).....	4,143
10. Sweden and Norway.....	845
11. Switzerland.....	2,600
12. Italy (exclusive of Lombardy and Venetia).....	83,953
13. Ionian Isles.....	5,500
14. Turkey (European).....	70,000
Total.....	2,820,570

REMARKS.

1. The number of Jews in Portugal, Spain, and Greece, was not known to Dieterici. Wertheimer's Year-book for 1859, gives for Portugal, 3,000 Jews.

2. Jews in the other divisions of the world: Morocco had, according to the Year-book of Wertheimer, 340,000 Jews before the outbreak of the war with Spain. The Jews in the United States are estimated at 200,000; in the whole world, at 5,000,000.

CHAPTER XLII.

ECCLESIASTICAL STATISTICS OF CHINA.

I.—PROTESTANT MISSIONS.

THE following table, showing the stations of missionaries sent to the Chinese, was prepared by Mr. Macy, and will be convenient for reference:

STATIONS.	SOCIETIES.	Bapt.	Pres.	Method.	Anglican.	Protest.	Calvin.	Amoy.	Ruoh-Chau.	Ningpo.	Hongkong.	Macao.	Cantone.	Bont.	Rem.	Bapt.	Rem.	Bapt.	Rem.	Bapt.	Rem.	Bapt.	Rem.	Total.
1. London Miss. Soc...	7 0 2 6 8 0	9 0	1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Netherland Miss. Soc.	1 0	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3. Am. B. C. F. Miss...
4. Am. Bap. Miss. Union
5. Am. Epis. B. F. Miss.
6. Church Miss. Soc...
7. Am. Presb. Board...
8. Morrison Edin. Soc...
9. Gen. Bap. Miss. Soc...
10. Basel Miss. Soc...
11. Rhenish Miss. Soc...
12. Southern Bap. Conv...
13. 7th day Bap. Miss. Soc.
14. Methodist Miss. Soc.
15. Pres. Ch. in England.
16. Meth. E. Ch., South.
17. Swedish Miss. Soc...
18. Caesal Miss. Soc...
19. Berlin Miss. Union...
20. Eng. Wes. Miss. Soc.
21. Eng. Chin. Evan. Soc.
22. Neth. Chin. Evan. Soc.
23. B'd of Ref. Dutch Ch.
24. Pomeranian Miss. Un.
25. Independent.....
Totals.....	7 0 3 1 10 0 2 0	4 0 6 1	2 0 23 9	3 0 12 22 9	2 0 23 9	2 8 18	2 6 22 18	2 1 8	2 8 18	2 6 22 18	2 1 8	2 6 22 18	2 1 8	2 6 22 18	2 1 8	2 6 22 18	2 1 8	2 6 22 18	2 1 8	2 6 22 18	2 1 8	2 6 22 18	2 1 8	

Besides the missions mentioned in the above list, others have been recently commenced, or are about to be commenced by the United Presbyterians and the Evangelical Lutherans of American, and the Connection Methodists of England.

II.—ROMAN CATHOLIC CHURCH.

According to the "Notizie per l'Anno, 1859," the official Roman Almanac, there are now 22 Vicariates Apostolic, and 3 Prefectures Apostolic, viz.:

1. Chen-Si (Mission of the Minors Observantines); 2. Chan-Si (ditto); 3. Hou-pei; 4. Hou-nan; 5. Northern Su-Tchuen (Congregation of Foreign Missions); 6. Southern Su-Tchuen (ditto); 7. Kouy-Tcheou (ditto); 8. Lassa, Thibet (ditto); 9. Ko-Konan; 10. Yun-nan (Congregation of Foreign Missions); 11. Fokeen (Spanish Dominicans); 12. Nanking (Jesuits); 13. Northern Peking (Lazarists); 14. Southwestern Peking (ditto); 15. Eastern Peking (Jesuits); 16. Tche-Kiang (Lazarists); 17. Kiang-Si (ditto); 18. Leao-Tung (Congregation of Foreign Missions); 19. Mongolia (Lazarists); 20. Chan-tong; 21. Ho-nan (Lazarists); 22. Corea (Congregation of Foreign Missions).

The 3 Prefectures Apostolic are—1. Hongkong (Propaganda of Rome); 2. Kouang-Tong, Kouang-Si, and Hainan (Congregation of Foreign Missions); 3. Labuan.

A special society for Chinese missions is the Society of the Holy Childhood of Jesus (a Children's Missionary Society), for buying and baptizing pagan children who by their parents have been destined to death. Receipts about 1,000,000 francs annually.

CHAPTER XLIII.

ECCLESIASTICAL STATISTICS OF THE BRITISH COLONIES OUTSIDE OF EUROPE AND AMERICA.

MUCH statistical information of the British Possessions is contained in the chapters on Asia, Africa, and Australasia, and in the summaries of the Methodist, Baptist, and Presbyterian churches. Below we give some additional statistics.

I.—BISHOPS OF THE CHURCH OF ENGLAND.

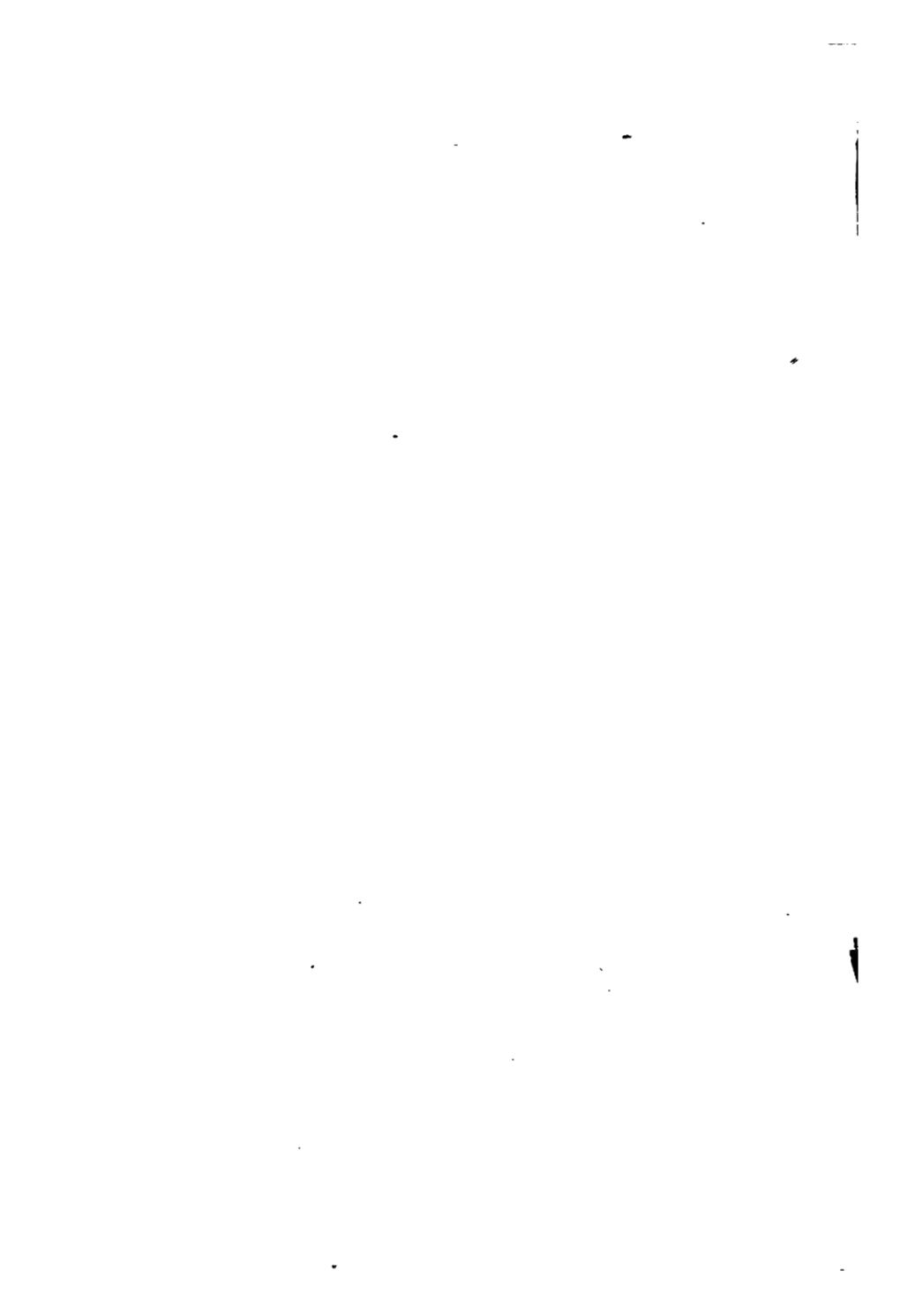
In Asia.—Calcutta (Metropolitan), Madras, Bombay, Victoria, La-buan, Colombo, Jerusalem.

In Africa.—Capetown, Grahamstown, Natal, St. Helena, Mauritius, Sierra Leone.

In Australasia.—Sydney (Metropolitan), Newcastle, Tasmania, Adelaide, Melbourne, Perth, Brisbane; New Zealand (Metropolitan), Christ Church, Wellington, Waiau, Nelson.

II.—STATISTICS OF THE ROMAN CATHOLIC CHURCH IN INDIA.

According to Fenelly's *Relation of the Catholic Church in India* (Dublin, 1857), the British and French Possessions in India contained, in 1856, 802 priests, and a population of 963,000 souls. Madras had 43,000; Pondicherry, 100,000; Mysore, 17,000; Madeira, 140,000; Verapoly, 228,000; Mangalore, 30,000; Bombay, 17,000; Agra, 20,000; Western Bengal, 15,000; Eastern Bengal, 9,000; Ceylon, 150,000.



Second Book.

ECCLESIASTICAL ANNALS.

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CHAPTER I.

THE METHODIST CHURCHES IN THE UNITED STATES.

I.—THE METHODIST EPISCOPAL CHURCH (NORTH).

1. *Proposed Changes in the General Rules of the Church—The Slavery Question—Votes of the Annual Conference—Parties in the Church.*—A great agitation has been going on in the Methodist Episcopal Church (North), on the subject of a proposed amendment of the Book of Discipline, by which steps are to be taken to exclude all slave-holders from the Church. Changes in the “General Rules” can only be effected by the concurrent action of the General and Annual Conferences. And this concurrent action may be obtained in two ways. The movement to secure a change may originate either in the General Conference or in any Annual Conference. If in the former it must be recommended by a majority of two thirds of that body ; after which it must be presented in succession to each Annual Conference for its action, and so soon as three fourths of the members of all the Annual Conferences who may be present and vote thereon shall have concurred, the proposed change takes effect.

If the proposed change originates in an Annual Conference, it is carried by the Bishops in succession to each of the other conferences and submitted for their action, and if three fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, concur in the proposed change, then a

majority of two thirds of the General Conference succeeding have power to complete the work, and carry the change into effect.

The Providence Conference, the Erie Conference, and the Cincinnati Conference, have each recommended a change in the General Rule on Slavery, and these proposed changes have been going the rounds of the Annual Conferences asking for the recommendation of three fourths of those present and voting thereon.

None of these three proposed rules received from the conferences which met in 1859 a three-fourth majority. A list of 16 conferences, which had voted on the Erie rule (*Christian Advocate and Journal*, Nov. 17), gave 1,158 yeas and 438 nays, i. e., less than a three-fourth majority. Moreover, the Erie resolution did not reach the Oregon conference in time for its last session before the General Conference, and is therefore defeated, because the Discipline requires that any resolution for the suspension of the Restrictive Rule, in order that the General Conference may change the General Rules, must be submitted to all the annual conferences.

Probably a majority of the next General Conference will consist of delegates of Annual Conferences a majority of whose members favor a change of the General Rule. At all events, the friends of a New Rule on Slaveholding will try to *initiate* the measure at the General Conference. The controversy on this subject has been a prominent topic of discussion in all the organs of the church. The editor of the *Christian Advocate and Journal* (Dec. 8) states, that, with him, the editors of the Pittsburg, Central, Oregon, and California Advocates, are opposed to a New Rule, while the editors of the other official papers of the church are in favor of it. The opponents of the new rule have formed a Ministers and Laymen's Union, under the presidency of the Rev. N. Bangs, which proposes to expend its energies chiefly in the circulation of a memorial to the General Conference, praying that body *not* to change the General Rule.

The Union believes that a majority of the laity is on their side, and point in particular to the *unanimous* adoption of a memorial against changes in the terms of membership by the General Convention of the Local Preachers, as an expression of the sentiments of the laity.

2. *The Church in the Border and Slave States*—The discussion of the slavery question has affected, in many respects, the churches in the Slave States. The Methodist Episcopal Church (North), which, after the division of the Methodist Church was at first excluded

frem all the slave States, except Maryland and part of Virginia, by the secession of her ministers there, has since again obtained a foot-hold in Missouri, Arkansas, Texas, Kentucky, and Virginia. She has especially made great progress in Missouri, and the *Central Advocate*, of St. Louis, is of the opinion that the relative positions of the two Churches—Methodist Episcopal Church (North) and Methodist Episcopal Church (South)—is very much changed, the question now being, “not whether the Methodist Episcopal Church can live on the border, but whether the Church (South) can sustain herself.” In Texas, meetings have been held in Fannin county for the purpose of taking measures to expel the members of the Methodist Episcopal Church (North), and resolutions were adopted, that this Church could not be tolerated in Texas, and must be put down, if necessary. The opinion generally prevails, that if the General Conference should adopt a new rule, excluding slaveholders from the Church, a number of the churches in the slave States will sever their connection with the Methodist Episcopal Church (North). The General Assembly of Missouri, on December 19, refused, by a vote of 82 to 22, to charter the Methodist University of Jefferson City, as dangerous to the interests of slavery. The Board of Trustees passed a solemn resolution to present the charter at every session until granted, and if not granted within the lifetime of the present Board, the duty will be transmitted to their successors.

3. *Other Changes Proposed—Lay Delegation—Ministerial Term.*—Among the changes which have been proposed, and on which the General Conference will have to decide, we mention Lay Delegation, and an Extension of the Ministerial Term. The leading weekly of the Church, the *Christian Advocate and Journal*, of New-York, advocates both measures, but meets also with strong opposition. Laymen's associations have been formed in several dioceses to promote them. The Laymen's Association of Cincinnati urge, as a reason against the present system of itineracy, that in displacing their 4,000 ministers from fields where they have just begun to labor with success, and in removing them to new ones, where six months will be required to make acquaintances, an expense is incurred every two years of \$120,000 for removals, and another \$120,000 in the depreciation of household goods, making an aggregate which exceeds the whole sum contributed by the Methodist Episcopal Church to foreign missions. Papers (*The Layman's Advocate*, and later, *The Methodist*) devoted to the advocacy of these changes, were established in

New-York, but were of only short duration. In the last General Conference an extension of the ministerial term to three years was negatived by a majority of thirty-six.

4. *First Delegated German Convention*.—No American Church has made more converts among the German immigrants, than the Methodist. The statistics reported at the last anniversary of the Missionary Society were 257 missionaries, 15,970 members, 3,569 probationers, 194 local preachers, 300 churches, of an aggregate value of \$459,885; 115 parsonages, aggregate value \$51,355; missionary collections, \$5,552. This year the first delegated convention of the German Methodists was held in Chicago. Delegates were present from the following conferences: New-York, North Ohio, Cincinnati, Rock River, Upper Iowa, Illinois, and Southern Illinois. Dr. Nast was chosen president, and Rev. Jacob Rothweiler, secretary. A resolution was passed appointing a committee to prepare a plan for the new German Hymn Book, the whole to be submitted to the next General Conference. Other resolutions protest against putting German missions under the supervision of English presiding elders, and suggest the propriety of connecting no less than two German districts with one annual conference. A committee was appointed respecting the propriety and best mode of establishing day schools. It was decided unanimously that any change in the presiding elder system would be detrimental to the German work. A committee was appointed to take into consideration the propriety of publishing a volume of sermons written by German preachers, another to report a plan for the collection of materials for a history of German Methodism, and still another to make arrangements for publishing a German Commentary.

5. *Societies: Missionary Society—Tract Society—Local Preacher's Convention*.—At the anniversary of the Missionary Society, held at Newark, N. J., December 20th, a resolution was offered by A. Cummings, Esq., that the Missionary Society is able to raise three hundred thousand dollars for the ensuing year, which was unanimously adopted by a rising vote. The Seventh Annual Report of the Tract Society mentions that among the tracts issued during the last year, some are on controversial subjects, especially on the subject of baptism, and on the claims of high-church Episcopalians. The catalogue of the society contains now five tracts on slavery. Among the foreign countries for which grants of tracts have been made, Finland appears this year for the first time. The Local Preachers held their second General Convention at Baltimore, October 1. Deputies were present from the

Baltimore, East Baltimore, New-York, New-York East, Pittsburgh, Philadelphia, New-Jersey, Newark, Troy, and East Genesee Conferences.

II.—METHODIST EPISCOPAL CHURCH (SOUTH).

1. *Lay Delegation.*—The *New-Orleans Christian Advocate* describes the session of the Mississippi Conference, at which lay delegates, deputed by the quarterly conferences, were admitted to seats and to participate in debates in Committee of the Whole, where all the most important discussions took place:

“The laymen not only spoke and voted in committee, but had the right of speaking to the reports in Conference, if discussion arose. Some of the best speeches we ever heard at Conference were made by them. We trust hereafter to hear the views of our most devoted and intelligent laymen in all our Conferences.”

2. *Institutions of Learning—A New Book Depository.*—Major M. A. Browder has left by his will \$100,000 to the Greenville Collegiate and Military Institute—a school that is under the patronage of the Alabama Conference. The interest on this large sum is to be applied to the payment of professors’ salaries, and the education of poor boys. Randolph Macon College has secured its desired endowment of \$100,000. The agents appointed at the last session of the Alabama Conference, for the purpose of raising funds in order to establish a book depository at Mobile, have announced that they have already secured \$25,000, and that they would open it immediately.

3. *Missionary Society.*—The Board has in course of preparation two missionaries for Japan and one for Central America. The secretary is calling upon the Church (South), for a large increase of missionary contribution. The society has made astonishing progress since its organization in 1845. Its revenue during the first year was \$68,529, and it has gone on increasing under the efficient management of its secretary every year, until it has reached the noble sum of \$214,664 50.

III.—OTHER METHODIST DENOMINATIONS.

1. *Wesleyan Methodists—Protestant Methodists.*—The Rochester Conference of the Wesleyan Methodist connection, at its last session, adopted a paper which says: “It is a settled principle of our discipline that holding connection with ‘secret oath-bound societies,’ is

inconsistent with our duties to God and Christianity." An editorial in *The Wesleyan* suggests that the Wesleyans should now join the Congregationalists. The long-talked-of union between the Protestant and Wesleyan Methodists has failed, and is said to be entirely abandoned.

2. *Free Methodist Church*.—A number of ministers who were formerly members of the Genesee Conference have commenced during the past year to form a new Methodist organization. At Albion it has taken the title of "Free Methodist Church." At Syracuse, a congregation has been formed as "Independent Methodist Church." A convention has been held at Albion, where Messrs. Roberts, M'Creery, Burlingham, Stiles, Wells, Farnsworth, and Cooley, with seven laymen, were appointed a committee to direct the work. A new paper is to be published at Buffalo, by an association called the "Earnest Christian Publishing Association," and to be the organ of the new organization. The circular, setting forth the principles and objects of said paper, and the outlines of association, was issued by B. T. Roberts. The circular states that "for some years past the want has been felt of a periodical devoted to the advocacy of experimental and practical godliness, in all its departments."

The Genesee Conference, at its late session, passed the resolution—"That we consider the admission of expelled ministers to our pulpits, and associating with them and assisting them as ministers, subversive of the integrity and government of the Church." Adopted—69 in favor, and 20 against.

CHAPTER II.

THE BAPTIST CHURCHES IN THE UNITED STATES.

I.—REGULAR BAPTISTS.

1. *Consolidation of Societies*.—At the beginning of the year 1859, a call was extended by a committee of the Baptist Missionary Convention of the state of New-York, to the churches of that denomination in the Eastern, Middle, and Northwestern States, to send delegates to a General Convention, to be held in New-York, on the 1st of May next, to inquire into the necessity and expediency of making the

general evangelizing agencies of the Baptist denomination fewer in number and more simple and effective in operation.

The General Convention took place at the appointed time. It was the largest delegated Convention ever held by American Baptists, more than 800 delegates being present, and was presided over by Hon. George N. Briggs, of Massachusetts.

The discussion resulted in the adoption of a resolution, recommending the union of the American and Foreign Bible Society and the Baptist Publication Society, provided it could be done with the approbation of those Societies. The Bible Society celebrated its anniversary the next day, and at its business meeting, expressed its acquiescence in the recommendation of the Convention, and approving of the contemplated union of the two Societies under one Board of Managers.

The plan of consolidation met with a favorable reception in the few Associations that hold their annual meetings before July. The denominational weekly press spoke in the same significant manner. Since the great Convention met, *Zion's Advocate*, *Christian Era*, *Christian Secretary*, *American Baptist*, *Journal and Messenger*, *Christian Herald*, *Witness*, and the *Christian Times*, spoke frequently and cordially on the subject. Only three Northern Baptist newspapers found fault with the proposed changes.

With not so much favor they appeared to meet in the American and Foreign Bible Society Board. At the next meeting of the Board no notice was taken of the late action of the Society, recommending its removal to Philadelphia, till it was introduced by one of the members, when a very earnest discussion of the subject arose, which resulted in the appointment of a committee of conference with a similar committee already appointed by the Publication Society. A majority of the committee had spoken against any union of the two Societies; and this was also understood to be the voice of a large part of the Board. The joint committees held two meetings, one in New-York, the other in Philadelphia, and after mature deliberation on all the points connected with this subject, unanimously resolved to recommend to the respective Boards to declare, that in view of existing legal difficulties, the union of the American Baptist Publication Society and the American and Foreign Bible Society, as now constituted, is impracticable. A declaration to this end was resolved upon by the Board of Managers of the American and Foreign Bible

Society, on July 28th, and thus the plan of consolidation was abandoned for the present.

2. *Open and Close Communion*.—There has been considerable agitation on the subject of "Open Communion." A number of open-communion Baptists in McDonough Co., Illinois, separated about a year ago from the Regular Baptists, and organized a quarterly meeting conference. They held a meeting on June 10, 1859, when 104 members were reported. It was resolved to establish an itinerancy as soon as funds can be secured. In several cases persons were ordained evangelists and ministers, though they avowed that they would admit members of other evangelical churches to communion. Mr. George Howell, who was refused ordination by a Baptist council at East Boston, last spring, on account of his doubts whether Baptism was an indispensable pre-requisite to the Lord's Supper, has been called to the pastorate of a Baptist church in Nantucket. A council met to ordain him. Although eighteen churches were invited, only five delegates were present, in addition to those who were members of the Nantucket church. *The Watchman and Reflector* says that Mr. Howell read a newly prepared paper, unfolding his opinions as to the communion question, and then announced to the council that he should answer no questions, and make no further statement whatever on the subject of the paper. The paper proved beyond a question that the candidate did *not* believe it to be pre-requisite, and this interpretation of the paper was admitted by the Newport pastor, though earnestly advocating the candidate's ordination. The council appointed a committee to recall the candidate, but the candidate refused to return. After considerable discussion, the council voted, *six* to *two*, that it was satisfied with his views, and would proceed to ordain him. *The New-York Chronicle* intimates that Rev. Dr. Murdock, Dr. Baron Stow, and Mr. Stockbridge, among the Boston pastors, are at least as far advanced as Mr. Howell. Dr. Campbell, President of the Georgetown College, Kentucky, while in London, went to hear Spurgeon preach, and it being a communion Sabbath, he not only communed himself, but aided in administering the ordinance to others. Spurgeon invited all Christians to partake on the occasion. Dr. Campbell, since his return, has been called to an account for communing with an open-communion church.

3. *Educational Institutions*.—*The Examiner*, in an article on Baptist theological seminaries, says: "In our three principal theological seminaries—Newton, Hamilton, and Rochester—we have ten profes-

sors to teach less than half the number of students that four professors instruct at Princeton. Indeed, the whole number of students now actually in attendance at these three institutions is very little larger than that of a single class in Princeton Seminary. Would not more be accomplished for the cause of theological education and the world, were several of our institutions to be put into one, at some central point?" The new Southern Baptist Theological Seminary, at Greenville, S. C., is constructed on a novel plan. With four competent professors, the Seminary is to be composed of eight distinct schools, in all of which instruction is to be given by one or more of the faculty, but each of the schools is to be separate from the others, and "a student may take the studies of one or more schools, or select studies from the various schools, at his discretion—such a number being always taken, however, as, in the judgment of the faculty, will amount to a full employment of the student's time. Graduation in all the schools will be necessary to secure the diploma of the seminary; but certificates of the proficiency attained will be given, even in a single school, to such as successfully pursue its studies. No particular length of time is required for graduation. It is generally thought that few will be able to pursue the whole course in less than three years, while some students, of superior abilities and preparation, may complete it in two years." The course of studies, embraced in the various departments or schools of the seminary, is as comprehensive as could be desired in any theological institution. The Baptists of New-England, and the friends of learning, have been called on to give \$300,000 to found scholarships in, and otherwise to aid the only two Baptist Colleges in the Eastern States, Brown University in Providence and Waterville College in Maine.

Jeremiah H. Brown, who had agreed to support fifty-two young men, studying for the Baptist ministry of Howard College, Ala., at an annual cost of \$13,000 in the aggregate, has also endowed a theological chair in that college, by the contribution of \$25,000, in addition to his former pledge.

II.—FREEWILL BAPTISTS.

General Conference.—The Seventeenth Triennial General Conference was held at Lowell, Mass. The *Morning Star*, the organ of the denomination, published at Dover, N. H., says of the meeting: "Our General Conference terminated after a session of nine days. During the conference a greater amount of money was paid and subscribed

for benevolent purposes than at any former meeting of our denomination. We are not able to state the precise sum; but as near as we can now ascertain, it was not far from \$6,000. And what was still better, a large measure of the Spirit of God seemed to be enjoyed by the members of the conference and visiting brethren."

III.—SEVENTH-DAY BAPTISTS.

Annual Convocation.—The annual convocation was held at Plainfield, N. J. One of the most interesting features of their meeting was the presence of the Rev. Solomon Carpenter and wife, just returned from a twelve years' missionary service in China, with a Chinese convert as an evidence of their labors.

CHAPTER III.

THE PRESBYTERIAN CHURCHES IN THE UNITED STATES.

I.—THE PRESBYTERIAN CHURCH (OLD SCHOOL).

1. *General Assembly.*—The Seventy-first Session of the General Assembly (O. S.) met at Indianapolis, May 19. The Committee on Bills and Overtures recommended that the Presbytery of Canton (China) be re-constructed, in February, 1860, or at such other time as the missionaries may find convenient; that to an overture from the Presbyterian Historical Society, asking the Assembly to recommend to the churches to take up a collection in their behalf, the answer be given, that the Church of Jesus Christ, as a spiritual body, can sustain no direct relation to any voluntary associations, formed for the purpose of promoting the interests of art, literature, or secular morality, but should leave them to the sound discretion of the people. An overture respecting a Commentary was laid on the table. Of the 119 presbyteries which sent up narratives of the state of religion, 63 report revivals, while a large proportion of the other presbyteries has been refreshed and revived.

2. *Theological Seminaries.*—The General Assembly, in accordance with the overtures emanating from eight synods, accepted the direction and control of the Presbyterian Theological Seminary of the Northwest. Chicago and Indianapolis were nominated as locations, and Chicago elected with 251 votes against 71. A donation of \$100,000,

made by Mr. Cyrus Hall McCormick, for the endowment of four professorships in this institution, was also gratefully accepted. The offer of forty-five acres of land from other gentlemen of Chicago, under certain specified conditions, was referred to the Board of Directors, to be elected, to be accepted or not at their discretion. Rev. E. D. McMaster, D. D., claimed that the only question to be settled by the Assembly was, "whether it shall sanction the usurpation and domination of this pro-slavery power in the Church," and moved that the election of professors be postponed to the next General Assembly, which motion was lost. The Assembly then elected the four professors and the directors. The Theological Assembly of Columbia, South Carolina, has also received, during the past year, a munificent donation of \$50,000, \$40,000 of which is available for seminary purposes, viz., \$30,000, for the establishment of a professorship of Natural Science in its Connection with Revealed Religion, and \$10,000 for the support of indigent students. The aggregate number of theological students is larger than the Presbyterian Church has ever had in one year.

3. *Domestic and Foreign Missions.*—The Board of Domestic Missions was instructed to establish in the city of New-Orleans an advisory committee, with a district secretary, whose duty it shall be to set forward the work of missions in the Southwest, the details to be arranged by conference between the Board and the said committee. It was also empowered to make a similar arrangement at the Northwest, if, on consultation with the brethren on the judicatories in that region, such a measure should appear to be advisable. In consequence of the discontinuance of the Choctaw Mission on the part of the American Board of Commissioners of Foreign Missions, in October, 1859, the Executive Committee of the Presbyterian Board of Foreign Missions adopted a resolution expressing their willingness to entertain an application from those brethren to be received by the Board, and the hope that, should these thirty missionaries and assistants come into connection with the Presbyterian Board, their friends would see the necessity of some special aid for their support. Previously, at a meeting of the Synod of New-York, Rev. Dr. Spring had offered a resolution that in case the funds of the Board of Foreign Missions should not admit of their taking charge of the Choctaw Mission, the Synod of New-York would pledge itself to provide the required means.

II.—THE PRESBYTERIAN CHURCH (NEW SCHOOL), AND THE UNITED SYNOD.

1. *General Assembly—Bills and Overtures.*—The Sixty-fifth Session of the General Assembly of the Presbyterian Church, assembled at Wilmington, Del., May 19, 1859. The Committee on Bills and Overtures reported on an overture from the Presbytery of Philadelphia on Lay Agency, that no action be taken, excepting to declare it as “our unanimous judgment, that the liberty conceded by our polity for the free exercise of all spiritual gifts in an orderly manner, renders the organization of any lay agencies superfluous.” As to the right of minors to vote in elections, the committee recommended that “it is not in accordance with the principles and usages of the Presbyterian Church to distinguish between members of the Church as to their ages when voting for officers in the Church.” A petition, asking a recommendation of a collection for the Historical Presbyterian Society, was granted. Narratives of the state of religion were received from 65 (but two thirds) of the presbyteries of the Church. There has been a new disposition among the laymen of the churches to engage in active labors for the conversion of men, a permanent increase in prayer, a better observance of the Sabbath, and more interest in the plan of ministerial education. But there is, on the other hand, in quite a number of presbyteries a manifested lack of interest respecting infant baptism, and there is also an increase of intemperance in many regions. A large number of churches are reported as vacant, and 300 ministers as being “without charge.”

2. *Adjustment of the Roll—Relation to other Presbyterian Bodies.*—The Synods of Mississippi, of East and West Tennessee, having left the connection in order to join the United Synod, were stricken from the roll, and the Synod of Kentucky dissolved. A committee on a proposition of the Free Presbyterian Synod for entering into an organic union, provided slaveholding was made a term of membership, recommended “that we cordially reciprocate the expression of fraternal kindness of our brethren, but our position on the subject of slavery has been explicitly and fully declared, and to these declarations we refer for a full understanding of our views, and the ground on which as a body we stand; that a committee be appointed, to hold such further correspondence with the synod as may be deemed desirable, and report to the next Assembly.”

A demand of the United Synod for the payment to them of the sums allotted to their synods in the first apportionment of the Church

Erection Fund, was not granted, as the charter expressly declares that this fund is to aid only feeble congregations in connection with the General Assembly. Some churches in Kentucky and Missouri, which wished to re-enter into a connection with the General Assembly, were directed to join contiguous presbyteries.

3. *The United Synod*.—This is the Southern organization of the New School. The synod met at Lynchburg, Va., May 19th. There were representatives present from three presbyteries of the synods of Virginia, four presbyteries of the synod of Tennessee, and five presbyteries of the synod of Mississippi. The principal business was the organization of a theological seminary, to be established near the University of Virginia. The sum of \$25,000 was promptly subscribed toward the \$100,000 proposed as an endowment for three professorships. Three gentlemen subscribed \$5,000 each. President Robinson offered to transfer the Maryville College to the United Synod on certain liberal conditions which were accepted. Dr. Ross wished the title of the body changed to "General Assembly," but it was not carried. The Theological Seminary has since been opened (Sept. 12), with 30 students.

4. *Domestic and Foreign Missions*.—The General Assembly resolved to take an emphatic stand on the question of Church Extension. It was not deemed advisable to leave the American Home Missionary Society on account of the difficulties which have of late arisen between Presbyterians and Congregationalists, but it was recommended "that a commission of the General Assembly be raised, to ascertain by a thorough investigation of the facts in the case, and to procure such other information as may be in their power, relating to the history of our connection with the Home Missions, and our present relation to it, and to learn the mode and principles of administration of the American Home Missionary Society, over the entire field of its operations; and to submit the whole, well authenticated, to the next General Assembly."

The Committee on Foreign Missions recommended to establish a closer connection with the foreign missionaries of the Church, by the formation of foreign presbyteries. A special committee was appointed to convey to the American Board of Commissioners for Foreign Missions, at its next meeting in Philadelphia, the views of the Assembly. The committee, at the meeting of the American Board, in October, called its attention to three points: (1.) That it should be distinctly understood here and abroad, that the Board, its Prudential Committee

and officers, interpose no obstacles in the way of the formation of foreign presbyteries; (2.) That the appointment of missionaries should be so disposed, wherever it is wise and practicable, as to facilitate the formation of such presbyteries; (3.) That there should be a free correspondence of our missionaries with the Permanent Committee at the General Assembly.

The American Board, on the report of a Committee on Conference, resolved, "That we cordially assent to the three propositions, and that the Prudential Committee make arrangements annually for a delegation to the General Assembly, should such a measure be agreeable to that body."

III.—UNITED PRESBYTERIAN CHURCH—ASSOCIATE PRESBYTERIAN SYNODS.

1. *General Assembly.* The second General Assembly of this Church met at Xenia, Ohio, May 18th. J. T. Presley, D. D., of Pittsburg, preached the opening discourse, in which he took ground strongly against singing any psalms except those found in the Bible. "Compositions of uninspired men," he remarked, "lead to church divisions, and the passage which speaks of 'psalms, hymns, and spiritual songs,' gives no authority to use any psalms *except those already made.*" The second day of the session two hundred and twenty delegates were present, and the Rev. Peter Bullions, D. D., author of English and Latin grammars, was chosen Moderator.

The discussion on the Psalmody occupied much time, and the result was a determination to retain the old Scottish version "in its integrity," with only a few verbal corrections, while an able committee is appointed to prepare and report an entirely new version of the entire book of Psalms.

Copies of the basis of union between the late Associate and Associate Reformed Churches have been forwarded to the General Synod of the Reformed Presbyterian Church, and to the Synod of the Reformed Presbyterian Church, with an earnest request that it may lead to their union with the United Presbyterian Church. Several congregations of the Synod of the Reformed Presbyterian Church have since responded to this invitation, and joined the U. P. Church. It has been determined to establish a college at Xenia, Ohio, which is also the location of one of their Theological Seminaries—the one formerly at Canonsburg, under the control of the Seceders. No contract for building is to be made until \$100,000 is subscribed.

2. The Associate Reformed Synod of New-York.—The Associate Synod of North America.—These two bodies, comprising the persons opposed to a fusion of the two denominations into the United Presbyterian Church, held meetings—the former at Newburg, N. Y., June 16, the latter at Pittsburg, Indiana, May 18. Both appointed meetings for 1860.

3. The Associate Reformed Synod of the South.—The Synod met at Hopewell, Tenn., Oct. 10. It was resolved to remove their Theological Seminary from Due West, S. C., to Nashville, Tenn. Dr. Greer, who has been acting in the double capacity of President of the College and Professor of Theology, at Due West, is to be removed to Nashville, as Professor of Theology. The Board of Foreign Missions had selected Alexandria, Egypt, as a suitable place for Missionary operations, but no volunteers had been obtained to occupy the field. The Synod approved of the selection of this locality. A Committee was appointed to prepare and to present to the next Synod a plan for the organization and support of an Academy in each of the Presbyteries.

IV.—THE CUMBERLAND PRESBYTERIAN CHURCH.

1. General Assembly.—The Twenty-ninth General Assembly of the Cumberland Presbyterian Church, met at Evansville, Ind., May 19th, One hundred and twenty-six commissioners answered to their names. The missionary affairs of the Church are in a more prosperous condition than at any former period. The agency system is hereafter to be dispensed with. The labors of the Board have been confined to the home field, except the prosperous mission among the Indians on the southern frontier, but it is contemplated, during the current year, to establish a mission in Turkey. The missionary work among the Indians has been very successful; in the Choctaw nation alone, they have a church-membership of over 600, and in this and other of the tribes they sustain flourishing academies and high-schools. The report speaks of the missionary work among the slaves and negroes as encouraging.

2. Literary Institutions.—A new college is to be opened at Independence, under the direction of a Board of Trustees, two thirds of whom are to be members of the Cumberland Presbyterian Church. But many members of the Church are of opinion, that, as the Church has already one University, twelve colleges, and eight acad-

mies, and two other institutions of high grade, it would be better to encourage co-operative efforts on the part of the Presbyteries and Synods, to establish a few Church institutions of the highest order, than to divide means and influence to establish a large number of small Church institutions.

V.—THE REFORMED PRESBYTERIAN CHURCH SYNOD (OLD SIDE),
AND GENERAL SYNOD (NEW SIDE).

1. *The Synod of the Reformed Presbyterian Church* met in Alleghany city, Pa., May 24. Resolutions against slaveholding and against any union with slaveholders, political or ecclesiastical, were unanimously adopted. The Synod also adopted unanimously a memorial to Congress, praying that measures be taken for the amendment of the Constitution, so that it may contain : 1. An express acknowledgment of the being and authority of God. 2. An acknowledgment of submission to the authority of Christ. 3. That it shall recognize the paramount obligation of God's law contained in the Scriptures of the Old and New Testaments. 4. That it may be rendered in all its principles and provisions clearly and unmistakeably adverse to the existence of any form of slavery within the national limits.

A union with the General Synod of the Reformed Presbyterian Church, and the United Presbyterian Church, was declined.

2. *The General Synod of the Reformed Presbyterian Church* met in Philadelphia, May 25. The proposal of the United Presbyterian Church for an incorporating union was declined. A motion for a union by confederation was likewise rejected by 30 yeas against 22 nays, but the plan of confederation, on recommendation of the committee, laid on the table for future consideration.

The Board of Foreign Missions submitted the following inquiries: Shall we adopt measures to send out during the year five missionaries? Shall these be sent to India, or shall other fields be occupied? It was *Resolved*, That the questions propounded by the Foreign Board be held open for future consideration, and that the Board report to the next meeting of the Synod.

Quite a warm discussion arose on a proposition that the Board of Foreign Missions be authorized to take measures for the support of the missionaries solely by the Church, before sending out any more missionaries, apparently contemplating separation from the Presbyterian Board. The matter was laid over to the next year.

V.—REFORMED DUTCH CHURCH.

1. *General Synod.*—The General Synod of the Reformed Protestant Dutch Church met at Albany, June 1st. The Stated Clerk reported that he had received returns from eighteen classes in relation to the reference proposing an alteration in the form for the Administration of the Lord's Supper, which was sent down to the several classes by the last General Synod. It appears that seventeen of the classes have assented to the amendment; this is a majority of all the classes, and, of course, the alteration is constitutionally adopted. The Board of Publication have been officially informed of the result, and the future editions of the Psalm and Hymn-Book will contain the form, as now amended, viz.: "That He, although innocent, was condemned."

2. *Holland Settlement.*—Rev. Dr. De Witt, of New-York, in a letter to *The Intelligencer*, says of the settlements of Hollanders in Michigan: "The gradual accession of colonists from Holland in recurring arrivals, led to the agricultural improvements of the land within the adjacent circuit so that there are now, besides the handsome village of Holland, with its spacious, solid church-edifice, and its handsome, large brick academy, five or six organized churches and houses of worship within the colony. I was told that the population numbers, probably, between five and six thousand. The different settlements in the colony are named after provinces in Holland, whence they came, as Zeeland, Friesland, Overyssel, North Holland, Drenthe, etc."

VII.—GERMAN REFORMED CHURCH.

Proposed Triennial General Synod.—The two synods of the church and, in consequence of their resolutions, all the classes, have been occupied at their annual meetings with discussing amendments to the constitution of the German Reformed Church, with a view to create a Triennial General Synod to represent the whole church.

The constitution requires a two-third vote for the adoption of the amendment.

Some years ago, the question of creating a General Assembly for the whole church, something of the nature of that which prevails in the Presbyterian churches, was submitted to the classes. It was rejected by a very decided vote. The general objection seemed to be, that an additional body of that nature, with higher judicial powers, would tend to complicate and retard the church movements, instead

of simplifying and expediting them. A proposition was afterward submitted by the Triennial General Convention, for the creation of a Triennial General Synod, which should take the place of the annual meetings of the district synods every third year. This was received with favor, and submitted to a committee to mature a plan for the contemplated Synod, who, after due consideration of the subject, proposed the plan embodied in the amendments to the constitution sent down to the classes. In this plan, the particular synods were to retain all the power they now have over their respective districts, and transact their business separately for two successive years out of three, just as they have been doing heretofore. Every third year, however, this same business was to be transacted for them unitedly in the Triennial General Synod. The powers of the Triennial General Synod additional to those of the particular Synods, were to relate simply to those things which concern the church as a whole, or involved difficulties between two or more synods, or two or more classes belonging to different synods.

CHAPTER IV.

CONGREGATIONALISM IN THE UNITED STATES.

1. *Meetings of the General Associations—Resolutions on the Slavery Question.*—A prominent subject of discussion in the meetings of nearly all the General Associations was the course of the American Tract Society, of New-York, with regard to the slavery question, declining to publish anything on this subject which might give offence to the members of evangelical denominations in the South. All the Associations were agreed on this question, condemning, either unanimously or with a vast majority, the course of the New-York Society, and recommending to the churches, to send their contributions in future to the American Tract Society of Boston, and to the American Reform Tract and Book Society of Cincinnati, both of which regard slaveholding as a sin and publish tracts against it. A spirited opposition to censuring the New-York Society was made in the General Conference of Maine, but finally resolutions condemning the course of this Society and expressing approbation of the stand taken by the

Boston Society, were passed, the former by 53 votes against 8, the second by 59 against 3. The General Convention of Wisconsin passed strong resolutions against holding fellowship with churches that allow slaveholding. The fact that the last Moderator of the General Conference of Ohio, Rev. Professor Peck, was in jail in Cleveland, charged with having assisted in the rescue of a fugitive slave, was referred to in several conferences, and resolutions expressive of sympathy and of readiness to make pecuniary efforts for the relief of the rescuers adopted. The General Association of Iowa adopted the further resolve, That the spread of the Gospel applied to the sin of slavery as to other enormities, in Southern states, especially those adjacent to the free states of the West, now extensively leavened with free principles, is so increasingly important and desirable that we earnestly desire the American Home Missionary Society to enlarge its operations in that direction.

2. *Discussion on the Home Missionary Society, and on Co-operation with the New School Presbyterians.*—A second topic which occupied the attention of nearly all the General Associations was the refusal of the American Home Missionary Society to grant aid to "churches connected with any ecclesiastical body (as the Church Extension Committee of the N. S. Presbyterian Church) which by its influence and funds maintains operations subversive of the original co-operative intent of the two denominations in forming the Society."

The decision on it was equally unanimous, the course of the American Home Missionary Society being approved.

At a meeting of the General Association of Michigan, Dr. Duffield, though he did not object to the resolution, provided it was understood to mean only that the American Home Missionary Society should act for its own defence, expressed the fear that it would be differently understood, and might increase the unhappy strife between the two denominations. The other speakers, with one exception, regarded this action of the Society as purely in self-defence, and the resolution was passed by a unanimous vote.

At the simultaneous meetings of the General Association of California and of the Synod of the New School Presbyterian Church, the Congregationalists were in favor of establishing a California Home Missionary Society, or some agency that would infuse energy into the home missionary movement, but the Synod succeeded in securing simply the appointment of two ministers, one of each denomination to act as agents for the American Home Missionary Society.

Another point of difference between Congregationalists and Presbyterians, arose in the meeting of the General Association of Illinois. The committee on the affairs of Knox College reported that they found that in the founding and endowment of Knox College, Congregationalists have furnished in the ratio of eight dollars to one for the Presbyterians. The action of Knox and Peoria Presbytery in "withdrawing fellowship from Rev. Dr. Beecher for his exposure of the course of the Trustees of Knox College," was declared to be unfounded, unjust, and unchristian. The report was adopted unanimously, and ordered to be published immediately.

3. *Other Resolutions of the General Associations.*—Among the other resolutions passed by the General Associations, we mention the following:

At the General Association of Connecticut, which celebrated its one hundred and fiftieth anniversary, a committee, appointed the year before, of which President Woolsey, of Yale College, was chairman, moved a declaration, that "in the view of the General Association of Connecticut, no minister of the Gospel can properly content himself with the civil warrant for his solemnization of marriage, but should, previous to that act, satisfy himself that the antecedents of the parties do not make the union inconsistent with positive divine statutes and common morality." The General Association of Massachusetts assigned one evening to the free discussion of practical questions, viz., whether there is a call for more doctrinal preaching—the practical effects of popular lecturing—the utility and practicability of introducing into the church some rules for systematic benevolence. The General Association of New-Hampshire held its semi-centennial meeting at the place of its original formation, Boscowen, and resolved to have a State Conference, and to introduce a lay delegation. A committee of five was appointed to receive the appointment of delegates from all the conferences in the state to the next meeting of the General Association.

4. *Charges of False Doctrine.*—Charges of unsound doctrines have been brought against a number of young Congregational ministers, who received their education in the New-England seminaries; but in most cases the accused parties have repelled the charges as untrue, or at least as inaccurate. One of the most important cases was that of Messrs. Labaree, jr., Hubbell, Underhill, Peabody, Richardson, Dodge, and McLean, members of the Senior Class in Andover Theological Seminary. They were examined by the Salem Association, and licensed on Feb. 8, but a clause was added to their license, ex-

pressing the dissent of the Association from the views they had severally expressed on the character of Adam before the fall, and on inherited depravity—those views being the generally prevalent views of New-England theologians. Licenses with such an appendage the candidates chose not to accept, and they placed them in the hands of a member of the Association, to be returned. At the same time they intimated that should the Association offer to them licenses in the usual form, they would receive them, but none other. At a subsequent meeting of the Salem Association (Feb. 28), it is understood upon good authority that it re-considered its former action, and passed by a majority a resolution to grant to Messrs. Dodge, Hubbell, Labaree, McLean, Richardson, Peabody, and Underhill, also, licenses without the dissenting clause. But for some reason, the licenses were not forwarded, and the young men, thus left without letters, thereupon applied to the Essex South Association, where they were unanimously approved, March 1.

5. *Miscellaneous.*—The Second Congregational Church in the state of Missouri was organized at Hannibal, Nov. 29. The first ordination of a Congregational pastor in Kansas, took place at Leavenworth, Dec. 17. A Congregational Quarterly, the *Congregational Record*, has been started at Lawrence. It is the first religious journal in the state.

6. *Literary Institutions.*—(1.) *Chicago Seminary.*: The Chicago Theological Seminary opened its second year on the first Wednesday of October, with twenty-four students. The trustees determined not to embarrass their finances by proceeding immediately with expensive buildings, but have provided a temporary building upon their own land, fronting Union Park, sufficient for lecture-rooms, library, and a chapel, in which the professors will for a time maintain public worship. (2.) *Andover Theological Seminary*: The class which graduated is large, numbering thirty-six, and of these no less than twelve are to depart on foreign missions, the largest number that ever were named from one class for that important work, and including several of the best students. (3.) *Oberlin College*: The entire number of students this year is 1,243. Of these, 36 are in the theological department; a fact that promises well for the West, and that will be particularly gratifying to the early friends of the institution, some of whom had feared that this department would be abandoned. (4.) *Wheaton College, Illinois*: This institution is located a few miles from Chicago. It was established by the Wesleyan Methodists, who

have recently transferred its control to the Congregationalists in Illinois, and who are to have still a co-operative interest in it. Rev. J. Blanchard, D. D., late president of Knox College, has been appointed its President. (5.) *The New College in Kansas.* : The Congregational churches of Kansas have determined to locate their college, toward which Amos A. Lawrence has contributed \$15,000, at Lawrence, and it is intended to erect a portion of the building (one wing) within one year and six months, expending upon that alone \$25,000.

7. *Controversy as to Congregational Principles of Church Government.*—In 1858, 46 members of the Church of the Puritans, New-York city, asked letters of dismission. They were not under discipline, but a majority of the church was of opinion that these brethren had been guilty of acts which seriously interfered with a conscientious recommendation of them. After a delay of some weeks the church granted letters, in the usual form, to a portion of the number, and gave to the others modified letters, testifying to their uncensured standing, but evading the usual commendation. These letters were unsatisfactory to the applicants and returned by them. Whereupon the church resolved that these brethren "having applied for dismission from this church, and having been dismissed at their own request, are deemed no longer members of the same." On the refusal of the church to become party to a mutual council for the review of the case, the dismissed members called an *ex parte* council, which met on Feb. 15. This council took the ground, that the exclusion of these members without trial or charge was a violation of the rules of the church, and prepared a form of letter to be used as letter of admission to other churches, which stated that "these parties are members of the Church of the Puritans, in good and regular standing, and are recommended as such to other churches." *

CHAPTER V.

THE LUTHERAN CHURCH IN THE UNITED STATES.

1. *The General Synod.*—The General Synod was established in 1820 by the union of four Synods, and now consists of twenty-four

* Condensed from an article in the *Congregationalist*, which agrees with the Council in declaring the exclusion unjust, but denies its right to declare the excommunicated members to be still members of the Church of the Puritans and to recommend them as such to other churches.

such bodies, extending from New-York south to Texas, and north to Minnesota, where a small Synod was recently organized. Only two or three Lutheran miisters are found in New-England. There are various Lutheran bodies not connected with the General Synod, which, however, embraces about two thirds of the Lutherans in the United States.

The nineteenth Convention of the General Synod assembled in Pittsburgh, Pa., May 19th. One hundred and sixty-four delegates, lay and clerical, were duly accredited as members of the Convention (nearly all of whom were present) representing twenty-four Synods, including those of Texas, North and South Carolina, Kentucky and Virginia.

One of the most important questions which occupied the attention of the Synod, was the admission of the Melancthon Synod (of Maryland) to full connection with the General Synod. Dr. Kurtz, of the former body, said that the Synod had complied with the requirements of the Constitution, by attesting their faith in the fundamental doctrines of the Bible, adopting the Augsburg Confession, sending delegates to the General Synod, and expressing their desire to be admitted. He thought they were entitled to admission. It was objected that there was no necessity for a new Synod in that quarter, that the doctrinal basis of the Synod was not sound; that it was organized on the ground of elective affinity, and in opposition to the views of the Maryland Synod. Rev. Mr. Reynolds offered the following resolution: "That in admitting the Melancthon Synod, the General Assembly would most earnestly advise it to reconsider its action and accept the overtures of the Maryland Synod; that, if they cannot unite, they fix upon as distinct geographical bounds as practicable; to advise the Melancthon Synod to revise its constitution and erase therefrom the unauthorized and offensive charges which appear at least by implication to be made against the doctrines of the Augsburg Confession." Mr. Krauth offered a resolution as a substitute for Dr. Reynolds', that "we cordially admit the Melancthon Synod, and would affectionately request the brethren of that Synod to express officially, with a clearness which shall remove all doubt, their adhesion to the principles of Synodical division recognized by the General Synod, and we would fraternally solicit them to consider if the removal from their doctrinal basis of the paragraph in regard to certain alleged errors would not tend to the promotion of mutual love and the furtherance of the objects for which we are laboring together." The question was called

for on Mr. Krauth's resolution, a substitute for Dr. Reynolds'. On this the yeas and nays were called, and resulted as follows: Yeas 92, nays 23. Dr. Baugher moved that a committee of five be appointed, one from each of the societies—Missions, Education, Publication, etc.—who shall devise a plan by which their business may be best conducted in connection with that of the Synod, and report at next Synod. Adopted, and Drs. Pohlman, Morris, Baugher, Schaeffer, Schmucker, and C. A. Morris, Esq., appointed.

2. *Denominational Institutions.*—The new Lutheran College at Newberry, South Carolina, opened with 100 students. The College has an endowment of \$50,000, and the Theological Seminary \$30,000, both of which are to be increased. At a recent meeting of the Trustees, \$11,000 were subscribed by them toward the endowment.

Twenty-six theological students are now pursuing their studies in the Lutheran Missionary Institute, at Selin's Grove, Penn. This institution has been in operation less than a year, and includes in its classical and theological departments about 150 pupils.

The German Synod, of Iowa.—This body, which is composed chiefly of ministers educated by the well-known Pastor Loehe, of Bavaria, displays a very remarkable activity. Standing aloof from all other parts of the Lutheran Church in the United States (where they have only made their appearance within the last five or six years), they have not only established a Theological Seminary (at Wartburg, Clayton county, Iowa), but have also sent a missionary to the Indians, on the Yellow Stone and other head-waters of the Missouri, among whom they propose establishing a missionary colony.

CHAPTER VI.

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

1. *General Convention.*—The General Convention of the Episcopal Church in the United States, which meets once in three years, commenced its triennial session in Richmond, Oct. 5th, the first session it has ever held in a Southern city. There were some matters to come before the body, the result of which was looked forward to with great anxiety. Among these was the action of the House of Bishops, on the

application for a restoration of the suspended Bishop Onderdonk. The Episcopal Convention of the diocese of New-York, which assembled Sept. 28, had passed on this matter the following resolution, ayes, clergy 147, laity 75; nays, clergy 19, laity 46: "Resolved, That the remission of the sentence of the Right Reverend Bishop Onderdonk would be acceptable to his Convention, upon the condition that the restrictions upon the exercise of Episcopal power and offices within the Diocese, set forth in his letter to the Right Reverend Bishop Potter, laid before the Convention, be annexed to the same, or such restrictions relative to the exercise of such powers as the House of Bishops may deem fit." The case occupied the consideration of the House of Bishops for several days. A motion for the simple restoration of Bishop Onderdonk was defeated by a vote of 26 to 8. *Ayes*—Bishops Otey, Kemper, McCoskry, Delancey, Whittingham, Chase, Cobbs, Odenheimer—8. Another motion was made by the Bishop of South Carolina, that Bishop Onderdonk's memorial for restoration could not be entertained unless he resigned *previously his jurisdiction*. A substitute to this was offered by Bishop Whitehouse, of Illinois, in effect to restore Mr. Onderdonk to office, and to *the exercise of his jurisdiction*. This would leave the House of Deputies at liberty to restore the jurisdiction at any time they saw proper, and the motion gave general satisfaction to the New-York delegation. But on putting the proposition to a vote of the Bishops, it was lost—23 to 9. Bishop Delancy then moved a restoration, on the condition of his resignation of his jurisdiction, which was lost—19 to 11. The Convention of the diocese of Illinois referred to the House of Bishops the protracted non-residence of the Bishop in the diocese. After a full hearing and examination of what the Bishop had to say in defence of his non-residence, and the Illinois delegation had to say against it, the House of Bishops *unanimously* "advised and requested" the Bishop of Illinois to remove his family to Illinois "*as soon as may be*." It is understood that the Bishop pledged himself that the removal should take place, *bona fide*, within six months. The Canon on Parish Boundaries, which has awakened so much discussion during the last year, was referred to a committee, a majority of which reported a substitute which sustains the prohibition of the officiating of an Episcopal minister in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen or trustees, of the congregation or a majority of them. The report of the majority was adopted.

2. *General Denominational Institutions.*—Toward the close of the year 1859, Bishops Polk of Louisiana and Elliott of Georgia were arranging to break ground in laying the corner-stone of the new *University of the South*, which has been endowed with half a million of money. Bishop Hopkins of Vermont was with them, and assisting by his rare taste in selecting the site and laying out the grounds. It is quite evident that the days of the *General Theological Seminary*, as a general educational institution of the Church, are numbered. Some years may elapse before the final consummation of that event, but that, sooner or later, it will come, can scarcely be questioned. Out of the 31 dioceses of the Church in the United States, 12 have diocesan seminaries; and, as time wears on, and other dioceses augment in number and wealth, additional seminaries will, as a matter of course, follow.

3. *New Bishoprics.*—For two new bishoprics, Texas and Minnesota, the first bishops were consecrated at the General Convention, October 13. Bishop Kemper, of Wisconsin, having resigned his jurisdiction as Bishop of the Northwest, the Convention elected in his place two missionary bishops, one of the Northwest and one of the Southwest. The Standing Committee of the new diocese of Kansas met at Lawrence on the 13th of December, and called a convention to meet at Topeka in Easter week, 1860, for the purpose of electing a bishop. The new bishop, it is understood, will be supported by the Philadelphia Missionary Society, and will be the rector of the parish at Leavenworth City. A distinguished clergyman of Philadelphia will probably be elected.

4. *Relation to other Denominations.*—Bishop Eastburn has forbidden Rev. A. D. Spalter, rector of the Episcopal church in Wilkinsonville, to preach in the church, because of his having exchanged with a Congregational clergyman, at the request of his people. Mr. Spalter, in consequence of this prohibition, renounced the ministry.—Rev. Dr. Adams, of Chicago, was suspended from exercising the functions of a deacon, nominally, for officiating in the pulpit of a Presbyterian minister. He was, however, restored after a few weeks, and it was rumored that the bishop was more offended with certain articles published by Mr. Adams against high-church notions and practices, than with his violation of the canon.

The Presbyterian Synod of Nashville held its late meeting at Knoxville, Tenn., where the various churches of the place, the Episcopalian among the rest, were tendered to the members of the synod for services on the Sabbath. Rev. Dr. Hill, editor of the *Presbyterian Herald*, preached in the Episcopal church.

CHAPTER VII.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

1. *Theological Colleges and Seminaries.*—The American College at Rome has been opened in the convent of the Umiltà in Rome. This great building (situate at the foot of the Quirinal, toward the Corso) has been bought by the Pope for \$43,000, and the bishops of the United States have sent \$30,000 to Rome for the necessary works. The American College at Louvain, Belgium, is progressing with success under its president, the Very Rev. P. Kindekens. A great number of the youth of Belgium, after finishing their college course in the different institutions of that country, offer themselves to the president, to prepare for becoming missionaries in America. Some of these pay their own expenses—others depend on the liberality of the Roman Catholics of the dioceses where arrangements have been made with this college, to have a large accession to the numbers of Catholic priests on the American Mission.

2. *Other Institutions.*—The laying of the corner-stone of the new Catholic Institute of Cincinnati, June 23, was, as the *Cincinnati Daily Press* says, the occasion of calling forth the largest procession that ever paraded the streets of Cincinnati. The lot has cost \$40,000, and the building will cost \$60,000. It will contain a reading room, grammar school, a library, and a lecture and social hall. A Young Man's Catholic Association Hall has been opened in Buffalo, and a Catholic Library Association been formed in Brooklyn.

3. *The Church of St. Aloysius, at Washington.*—The dedication of the St. Aloysius church, Washington, D. C., in October, attracted a vast concourse of citizens, clergy and laity, including the President of the United States, Secretaries Toucey and Floyd, Attorney-General Black, and Senator Douglas. This church has been erected by the Jesuits, at a cost of \$150,000; and Gonzaga College, which is to be attached, will cost as much more. In internal architectural beauty it is said not to be surpassed by any church in the world. Father Sestini is the architect.

4. *Religious Orders.*—The first House of the Paulist Missionaries, a religious congregation, founded about two years ago, and all the members of which (Hecker, Hewett, Baker, Deshon) were formerly Protestants, has been established in New-York.

CHAPTER VIII.

UNITARIANS AND UNIVERSALISTS IN THE UNITED STATES.

I.—UNITARIANS.

1. *American Unitarian Convention.*—The eighteenth autumnal convention of the American Unitarian Church opened at Lowell, Mass., October 18th. The Committee of Arrangements presented the following question for the consideration of the Convention: "What is most needed to render our religious services more interesting and edifying?" Later, the Broad Church question was brought before the Convention, and gave rise to an animated discussion. The opinions on both subjects greatly differed. Dr. Hedge expressed his belief that the Unitarians had made a mistake in taking the Bible as the sole bond of union and confession of faith; not but that he greatly honored the Bible, but because of its various interpretations. The divinity of Christ would be his basis for a Broad Church. Resolutions expressive of the views of the majority of the convention, were not passed.

2. *Two Speeches of Dr. Bellows.*—The address of Dr. Bellows to the Alumni of the Divinity School of Harvard University on "The Suspense of Faith," and his subsequent explanatory discourse on "The Broad Church," have attracted uncommon attention on the part of the leading periodicals of the country, secular as well as religious. One of the leading Unitarian organs (*The Inquirer*) of New York, regards the views of Dr. Bellows as "the boldest and ablest utterances which have ever been made upon the subject of Unitarianism in particular, or Protestantism in general." On many sides, the expectation has been uttered that on the basis of views, like those uttered by Dr. Bellows, a union of the Unitarians, Universalists, and the Christian connection, might be effected.

3. *Loss and Gain.*—The Unitarians have suffered this year a loss which has been anticipated for many years, as Prof. Huntington, of Harvard University, formerly editor of the *Monthly Religious Magazine*, and generally regarded as one of the most talented ministers of the denomination, has expressed his belief in the Trinity, and thus renounced Unitarianism. *The Christian Inquirer* remarks with regard to this case that the Unitarians within two or three years have lost Rev. Messrs. Coolidge, Gage, and Huntington—and they have gained

Rev. D. N. Sheldon, D. D., and Rev. Messrs. Collyer, Baldwin, Harris, Crozier, Bushnell, and others.

4. *The Unitarians and Theodore Parker—Parties among the Unitarians.* At the close of the Anniversary exercises of the Theological School, connected with the Harvard University, a discussion was called forth by the introduction of the following resolution, offered by Rev. M. D. Conway, of Cincinnati, O.: "Resolved, That the Association has heard with deep regret of the failure, during the past year, of the health of the Rev. Theodore Parker; and we hereby extend to him heartfelt sympathy, and express our earnest hope and prayer for his return with renewed strength and heart unabated to the post of duty which he has so long filled with ability and zeal." This resolution was seconded by the Rev. James Freeman Clarke, but opposed by Rev. Drs. Gannett, Burnap, Osgood, and Ellis. Dr. Gannett said that Parker was "disseminating principles in opposition to the tenets of our faith." Dr. Osgood said with great emphasis, that "while he sympathized with the man, *he could not endorse him as a Christian, especially his spirit he believed to be unchristian.*" The resolution of sympathy was laid on the table by a vote of two thirds. The discussion on the resolution, as well as subsequent declarations of leading Unitarian ministers, showed the fact that there is a serious split in the denomination between a conservative party which rejects Parker from their confidence as a Christian, and a progressive which sympathizes with him and endorses many or all of his views. Among the latter, Rev. Dr. Frothingham, of New-York, and Rev. Mr. Conway, of Cincinnati, are prominent. Mr. Conway has commenced the publication of a paper, called *The Dial*, which, by the conservative portion of the denomination, is regarded as too progressive to be still called Unitarian.

II.—UNIVERSALISTS.

1. *General Convention.*—The National Convention of Universalists was held in Rochester in September. A Report was presented on the state of the denomination. It commences with a note of congratulation on the diffusion of the leaven of Universalist doctrines through other denominations. "The best literature has long been pervaded by it, but perhaps never so widely, certainly never more signally, than during the past year." The report then sets forth the wants and defects of Universalism. The first want which it specifies, is that

of a more efficient organization. The Committee declare themselves against simple Congregationalism. Pure Congregationalism they pronounce "unnatural, and a waste of power." They want "a more systematic and efficient organization." A better registration is another of the wants to which they call attention. They express the opinion, that the number of their societies, meeting-houses and ministers, has been overrated. They complain of the want of interest in Sunday-schools, and speak favorably of the plan of having the Sabbath-school take the place of one of the regular preaching services. Under the head of the claims of the church, the committee speak of the relation of children to the church as an important branch of this general subject. "The Romish and the Episcopal churches," they say, "have the right theory on this subject. Children are born into the church, by virtue of their birth by Christian parents, and should be treated as belonging to it."

2. *Literary Institution.*—The whole number of students now connected with Tuft's College is 58. The college is in a growing condition.

CHAPTER IX.

SOCIETY OF FRIENDS IN THE UNITED STATES.

1. *Dissension.*—The Philadelphia Friends' Review of August 6, contains the following survey of ecclesiastical disturbances among the disciples of George Fox and William Penn: "A few years since some of the members of the New-York Yearly Meeting, feeling dissatisfied with the continuance of religious fellowship between that meeting and the Yearly Meeting of New-England, and desiring to connect themselves with the seceding body at Newport, withdrew from the several meetings to which they belonged, principally within the Quarterly Meetings of Scipio, Ferrisburg, and Farmington, and opened a small meeting with the title of 'New-York Yearly Meeting of Friends, held at Poplar Ridge, Cayuga county, N. Y.' They have been in unity and correspondence with the separate Yearly Meetings at Newport (Rhode Island) and Nottingham (Maryland), and also with a small number of persons in Iowa, who have seceded from the Society there, but, we believe, have not attempted to organize a Yearly Meeting. The Poplar Ridge Meeting has also repeatedly addressed epistles to the Philadelphia Yearly

Meeting, and to the 'Hoyle Meeting' in Ohio, but they have not been received, although portions of the members of these meetings, have earnestly desired to enter into a correspondence, and strenuously advocated it, particularly in Ohio, where there has been great danger of a division on this question. For several months past there have been rumors of dissension among the members of the separate monthly meeting at Scipio, and it now appears that divisions have occurred in the monthly and quarterly meetings at that place, and that the yearly meeting at Poplar Ridge separated in the fifth month last, into two bodies, each claiming to be the New-York Yearly Meeting."

The causes of dissension do not very clearly appear, further than that the seceders charge the conservative elders with undertaking to reign, instead of bowing to the Lord, and suffering him to rule and reign. The elders in position, on the other hand, charge upon their accusers that they are forward, contumacious, insubordinate and unsanctimonious.

2. *First Friends' Meeting in California.*—On First Day morning, July 31st, the room of the Board of Supervisors, in the City Hall, was entirely filled by those who desired to be present on the occasion of the first meeting of the Society of Friends in this State. Robert Lindsay and wife, who recently arrived in this country, are accredited ministers from the London Yearly Meeting. They have visited South Africa, Australia, and nearly every part of the United States, during the past two or three years. Their presence in California is welcomed by many who were members, or had been accustomed to attend meetings of the Society of Friends, in their former homes. Robert Lindsay delivered a sermon of an hour's duration, marked by a simple eloquence, fervor and grace, which charmed every hearer. His wife followed in a very brief and beautiful discourse.

CHAPTER X.

PROGRESSIVE FRIENDS IN THE UNITED STATES—THEODORE PARKER—
GERRIT SMITH—GERMAN FREE CONGREGATIONS.

1. *Points of Agreement.*—Theodore Parker, Gerrit Smith, a number of German congregations which are in connection with the Association of Free Congregations in Germany, and several Independent congregations, reject the belief in a Christian Revelation, which is essen-

tially different from and superior to other creeds. They all claim the right for every man to judge of the teaching of the Bible, and to set aside any of its particular doctrines.

2. *Pennsylvania Yearly Meeting of Progressive Friends.*—This yearly meeting adopted testimonies against slavery; sectarianism, which they strongly reject; on marriage, respecting which they hold to the absolute equality of the sexes; on spiritualism, which they regard as a phenomenon of increasing importance; on temperance, with regard to which they reiterate their testimony in favor of total abstinence; on tobacco, against the use of which they renew their most emphatic protest. The meeting also unanimously adopted a letter "of sympathy and affection" to "their well-beloved friend and fellow-laborer in the cause of truth and righteousness, Theodore Parker."

The Proceedings contain letters, more or less endorsing their views, from *A. D. Mayo*, pastor of the Independent Church, Albany, N. Y.; *Samuel Johnson*, pastor of the Free Church, Lynn, Mass.; *L. Maria Child*, *John G. Forman*, *M. D. Conway*, and *James Freeman Clarke*, Unitarian ministers; *George F. Noyes*, pastor of the First Independent Society, New-York, and others. The letter of the Waterloo Yearly Meeting is signed by *Susan B. Anthony*, as clerk. The same letter gratefully acknowledges the services rendered in the religious and political revolutions of the age, by *The Liberator*, *The Anti-Slavery Standard*, *the Anti-Slavery Bugle*, and *The Practical Christian*.

3. *Resignation of Theodore Parker.*—Theodore Parker, has been compelled, by pulmonary disease, to seek restoration of his health in a warmer climate. In a letter dated from Montreuil, Switzerland, he announced to his congregation in Boston, that he is advised by the most competent physicians that he will never again be able to address a large congregation, even should he, as he hopes, gain sufficient strength to enable him again to labor with his pen, or speak to small audiences. He urged upon the society the importance of having a permanent minister, and sent his own resignation of his position as pastor. At a meeting of the congregation, Mr. Dudley expressed the desire that Mr. Parker should remain their pastor while he lived, under whatever circumstances, and moved that the society should not accept the resignation. Mr. Leighton offered resolutions to the same effect. The motion was carried, with but two or three votes in the negative, and the resolution was adopted unanimously.

CHAPTER XI.

UNITED STATES IN GENERAL.

1. *The Slavery Question.*—The slavery question has continued, in 1859, greatly to agitate most of the American Churches. We have had occasion to refer to it in the chapters on Methodism and Congregationalism. At the anniversary of the *American Tract Society*, it again gave rise to an excited discussion. The majority continued to regard it inexpedient to publish any tracts against slavery in general, or against the re-opening of the slave trade in particular, or to pass any resolutions against it. On motion of Dr. Spring, however, the society adopted a resolution declaring that its action in laying the motion on the slave trade upon the table, did not arise from "any doubt in relation to the sin of the African slave trade, or the great wickedness of reviving that iniquitous system in any form.—*The American Tract Society, of Boston*, resolved, at its anniversary, to rescind the vote of the society in 1825, by which it became a branch of the New-York society, and to resume its original position as an independent national institution. A resolution against the slave trade was adopted without dissent. In Chicago a *Western Tract Convention* met, October 20, and elected a General Committee, or United Western Tract Agency, to promote tract operations in the West, in connection with the anti-slavery tract societies, The Tract Society of Boston, and the Reform Book and Tract Society of Cincinnati. On the call of the Executive Committee of the *Ohio Christian Anti-Slavery Convention*, a general Christian Anti-slavery Society was held in Chicago the 21st of October.—*The American Board of Commissioners of Foreign Missions* found itself embarrassed by the slavery question in conducting the Choctaw mission, as long as slaveholders were admitted to membership in any of the churches. This embarrassment, and the correspondence between the Board and the missionaries arising from it, led finally to a discontinuance of the mission on the part of the Board.

2. *The Business Men's Prayer Meeting Convention.*—A convention, composed of those who are interested in sustaining and enlarging the number and influence of prayer meetings throughout the land, assembled in New-York, Sept. 23.

At the closing session a committee, of which the Rev. Dr. Chicker-
ing, of Portland, Me., was chairman, reported an address to all "The
Loving Servants of Christ," which was adopted unanimously.

A committee of nineteen was appointed, to inquire "what systematic action can be adopted by the Daily Union Prayer Meetings in convention, to promote their own extension in every city and village, and to carry out in every way and to every extent approved of the Great Head of the Church, that principle of union and that consecration of secular hours, places, and forces, by which they are characterized, contemplating, among others, such methods as those of field, tent, and public hall preaching, lay-evangelism, missionary deputations to unawakened or destitute places, and the consecration of the power of the press to the office of preaching the Gospel daily to every creature."

3. *Father Chiniqui and his Colony.*—According to a letter of Rev. Dr. Wilson, one of the secretaries of the Presbyterian Board of Foreign Missions, of Oct. 19, the number of the Canadians at St. Anne's, Ill., who, with Father Chiniqui, have left the Roman Catholic Church, amounted to 800. This little community has been suffering for some time a great deal from poverty; but after their urgent distress had been made known through the press, funds have been liberally contributed for their aid.

4. *Convention of Young Men's Association.*—The sixth annual convention of the Young Men's Christian Association of North America, was held at Troy, N. Y., on July 13, and the following days. About 250 delegates were present, representing some 100 associations. The convention commended to the associations throughout the land the holding of union prayer meetings, and preaching in places where congregations of young men can be best obtained.

CHAPTER XII.

THE BRITISH POSSESSIONS IN AMERICA.

1. *Episcopal Church.*—The Synod of the Church of England for the Diocese of Toronto, met in Toronto, on the 7th June. There were 92 ministers and 130 lay-delegates. The Synod desired to have separate schools under their own control, with a share of the government grant. The adoption of these views by parliament implies the breaking up of the present school system, which is objected to as godless, although the Bible is taught in the most of them. Measures were taken to increase the number of divinity students. The Queen was

petitioned to appoint a metropolitan over the Church of England and Ireland in Canada.

2. *Methodists*.—The Wesleyan Methodist Conference was held in Hamilton, on the 1st June. About 250 ministers were present. No less than thirty-two young men were received into full connection before a large congregation. This was almost equal to the entire conference thirty years ago. The revenues of Victoria College are not large, and the conference adopted resolutions to the effect, that it was entitled to a share of the public funds devoted to educational purposes. The subject of evangelizing the French Canadians occupied the special attention of the Synod. Resolutions were adopted in favor of the temperance movement. According to the *Christian Guardian*, the Wesleyans in Canada received from the government, for educational purposes, only \$83,731, while the Church of England received \$982,459, the Church of Scotland \$413,715, and the Roman Catholic \$83,731.

3. *Presbyterian Churches*.—The Synod of the *United Presbyterian Church of Canada*, which met in Toronto, on June 13, and the Synod of the *Presbyterian Church of Canada*, which met in the same place on June 14, have agreed upon a basis of union. The article which gave rise to the most discussion in the Synod of the Presbyterian Church, related to the duties of the civil magistrate as vice regent of Christ. The articles were drawn up by a joint committee of the two synods, and first adopted by that of the United Presbyterian Church. Four ministers of the United Presbyterian Church, and nine ministers and one elder of the Presbyterian Church, dissented. The Foreign Mission Committee of the Presbyterian Church of Canada, were empowered to select and send out missionaries to British Columbia, after obtaining the sanction of presbyteries to the parties selected. Also, the Synods of the *Free Church of Nova Scotia*, the *Presbyterian Church of Nova Scotia*, and the *Presbyterian Church of New-Brunswick*, discussed the plan of a union, and expressed themselves in favor of it. The Synod of the *Presbyterian Church of Canada*, in connection with the *Church of Scotland*, was held in Ottawa, on the last Wednesday of May. Steps were taken to consolidate the union with other branches of this church in the North American Provinces.

4. *Congregationalists*.—The *Congregational Union of Canada* held its annual meeting in Toronto, on the 8th June. There were present 47 ministerial members and 36 delegates. Resolutions were passed condemning the action of the American Tract Society at New-York,

respecting slavery ; and approving the action on the same subject of the Tract Society at Boston.

5. *Roman Catholics*.—In Vancouver's Island the Sisters of St. Anne have now a new house, with accommodations for twenty boarders, and the requisite rooms for themselves, including a little chapel. They have now thirty-one scholars, a great part of them of Protestant families. The daughters of Gov. Douglass are of the number. In the Red River settlement the Sisters of Charity have established a house.

6. *General*.—An attempt was made in the Parliament of Canada, by the Roman Catholic members, to strike out from some bills the clause which has for some time been inserted, rendering bequests to religious corporations invalid when made less than six months before the death of the testator. The attempt succeeded in the Lower, but was defeated in the Upper House. A bill to prevent Sabbath profanation in the post-offices and canals was defeated by a majority of two—the Lower Canadians almost uniformly voting against, and the Upper Canadians for it. A bill for divorce was carried—Protestants voting for, and Roman Catholics against it.

In Prince Edward's Island the Protestants triumphed at the elections, by a majority of 6 (18 against 12). The present government will no doubt be succeeded by a strong Protestant administration.

CHAPTER X III.

MEXICO, CENTRAL AND SOUTH AMERICA.

I. ROMAN CATHOLIC CHURCH.

The Spanish-American College at Rome.—This institution, which has already been opened, has been the subject of earnest commendations in many pastoral letters of Bishops in New Granada, Ecuador, and Venezuela. These have been noticed, and some of them published in the *Catolicismo*.

II. PROTESTANTISM.

1. *New Granada*.—Protestant service in the Spanish language has been established at Cartagena, by Rev. R. Monsalvatge, formerly a Roman Catholic priest. The new Free Cemetery of Cartagena has been completed and brought into use, and free schools have since been

opened, in which the Spanish Scriptures are constantly and daily read. In Bogota, the Presbyterian Board have a mission, and another missionary has been removed from that city to Piedecuesta, a town between it and the coast. Another town of the Republic, Barranquilla, has invited Mr. Monsalvatge to come to them and preach the Gospel.

2. *Brazil*.—The number of Protestant Germans and Swiss who settle in Brazil is increasing every year. They enjoy full liberty in the exercise of their religion, though the government still refuses to grant them equal rights. They are at liberty to build new churches, but without steeples and bells. The Protestant clergy are not recognized as such by the government. The latter, however, has recently determined, at the urgent representations of German officers and corporations, to establish a Supreme Protestant Consistory. The Protestants are, on the whole, wealthy enough, and willing to build their own churches and schools without aid from abroad, but the want of clergymen is greatly felt among them. They have to this end again applied to the central committee of the German Home Mission Society, to send them faithful pastors. The development of these German colonies is of great importance for South America in general, for nowhere else, except in the British and Dutch possessions in Guiana, is there so great a nucleus of a native Protestant population as in these colonies.

3. *Chili*.—The mission commenced by the American and Foreign Christian Union at Valparaiso, but which is now self-supporting, prospers. Several additions have been made to the church. The Sunday school has risen to almost 100 on the roll, and at times 75 have been in attendance.

The Missionary has issued a republication of the whole discussion which he has had with several priests, about the circulation of the Scriptures, from the charge of the Bishop against the Bible Societies, of circulating fraudulent Scriptures, down to his concluding letter. He found more opposition manifested to the discussion on the part of foreign merchants residing in Valparaiso, than from the people of the country. He even had it intimated that a memorial would be drawn up, signed, and sent to the government of the country, disclaiming all sympathy with the controversy.

4. *Uruguay*.—At the annual meeting of the Waldensian Synod, Rev. Mr. Pendleton, the British chaplain at Montevideo, appeared, to give some details concerning a colony of Waldenses who went out there about three years ago, whom by his influence he not only saved from

massacre, but secured in the right of full religious toleration. He asked the Synod to send out a pastor and a schoolmaster to the colony, promising, if they agreed to do so, that he would raise £3,000 as an endowment. The Synod gladly agreed.

CHAPTER XIV.

ENGLAND.

I. THE EPISCOPAL CHURCH.

1. *Convocation*.—The meeting of the Canterbury Convocation, which commenced on June 21, was more exciting than usual. The Bishop of Oxford introduced his recommendations for an increase of the missionary Episcopate. The project was warmly entertained by the Lower House. It was agreed to appoint a joint-committee of both Houses to prepare drafts of such occasional services as might seem needful, and to report these drafts to the Convocation. The Lower House passed, on the subject of the new Divorce Act, an *articulus cleri*, in which they declare: "That this House, fully recognizing the supreme importance of the Imperial Parliament to legislate for all estates of men within the realm, is of opinion that when changes in the law are proposed, which would affect the articles or canons of the Church, or the duties required of the clergy, it is desirable that the advice of the clergy in Convocation should be sought before the enactment of such changes." The House, therefore, prayed their Lordships of the Upper House to use their best endeavors in Parliament to procure the amendment of the said Act.

The same House also petitioned Parliament against all change in the collection of church rates.

2. *Parties in the Church of England—Diocese of Oxford—Rev. B. King—Revision of the Liturgy—Broad Church*.—Great anxiety has been felt for some time among the Low Church party on the state of the diocese of Oxford. A pamphlet, "Facts and Documents," and an address of a portion of the diocesan clergy adverts in particular to the introduction of sisterhoods, to the use of stone altars, the excessive decoration of the chancels of several churches, and the introduction into some of them of what is called the super-altar. On the other hand,

letters of sympathy have been addressed to the Bishop by the Rural Deans and a number of the clergy, which repel the charges as untrue. These two addresses together have from 500 to 600 signatures. In the metropolitan parish of St. George-in-the-East serious riots took place in August and September, in consequence of the prevalence of certain High-Church practices, such as the use of vestments similar to those of Roman Catholic priests, kneeling in front of the altar, intoning of prayers, etc. The evening services were repeatedly interrupted by groaning, hissing, cat-calls, exaggerated coughing, scraping of feet, and slamming of doors. The Incumbent and the vestry at length agreed to appeal their differences to the Bishop, who had the church for some time closed, and then prevailed on the Incumbent to discontinue a few of the most obnoxious practices. A famous church of the High-Church party, (that of All Saints, in Margaret street,) was opened by the Bishop of London on the 28th ult. The church, built chiefly by Mr. Beresford Hope, has cost £60,000 or £70,000, and is most elaborate in its design. The Bishop took occasion to point out what he considered the true character of the English Reformation, and the danger of ritualistic innovations.

A movement is organized among the clergy against the alteration of the Liturgy, as proposed by Lord Ebury. A circular, signed by Dr. Trench, Dr. Jelf, and others, has been distributed among the clergy, with a view of calling forth an explicit declaration of their opinion on this question.

The Bishop of Winchester has directed proceedings to be instituted against the Rev. Dunbar Heath, Vicar of Brading, Isle of Wight, for doctrines of the same class as those held by Maurice, Jowett, and others, and the point sought to be determined is, whether these doctrines (especially that of the atonement) are comprehended within the limits of our Articles and formularies.

3. *Church Extension.*—The colonial episcopate has been extended by the erection of the new sees of British Columbia (which was endowed at the sole cost of Miss Burdett Coutts), St. Helena; Brisbane, Australia, and Waiapu, New-Zealand; making a total at present of 38 colonial bishoprics. According to a recent decision of the colonial secretary the colonial bishops will be in future at liberty to consecrate missionary Bishops for countries not within the boundaries of the English dominion. One of the first missionary bishops of this kind will be selected for Central Africa, where the Universities of Oxford and Cambridge will conjointly establish a mission.

4. *A New Church in England*.—The *Morning Advertiser* announced in October, a large secession of clergymen who were about to form a new Church of England, to be called the Free Church of England. From sixty to seventy Clergymen of the Establishment, all of them distinguished for their evangelical views, and a number of them popular preachers, met in London, from all parts of the country, for the purpose of concerting such measures as may give the greatest effect to the intended secession. They all will leave the Establishment on purely conscientious grounds, some of them because of their objection to the principle of a religious establishment; others because of the prevalence of popery under the guise of Puseyism in the Church, with the connivance of the bishops; and the rest because of both reasons combined.

5. *Episcopal Church of Scotland*.—At the synod of the Scottish Episcopal Church, in October, a presentment against Bishop Forbes of Brechin, was lodged by Bishop Wilson of Glasgow, at the instance of Mr. Henderson, of Arbroath, charging him with unsound doctrine, as published in his charge of August 5th, 1857. The doctrine censured related to the Eucharist. The Bishop had, it was said, taught and maintained that “the Eucharistic sacrifice is the same substantially with that of the Cross;” that “supreme adoration is due to the body and blood of Christ mysteriously present in these gifts;” and that “worship is due not to the gifts, but to Christ in the gifts.” These views were declared in the presentment to be opposed to the 31st and 28th Articles respectively. The bishop was allowed three months to prepare and lodge his answers, the 7th of February being appointed for the hearing of parties.

At the synod in November, the appeal of Rev. Mr. Cheyne against the sentence of the Bishop of Aberdeen, which suspended him, for unsound doctrines on the Eucharist, from all ecclesiastical functions, came up. Mr. Cheyne was asked to subscribe a form of retraction and apology, and on his refusal the synod repelled the appeal, and publicly declared the appellant to be no longer a clergyman of the Episcopal Church of Scotland.

II.—METHODIST CHURCHES.

1. *Wesleyan Conference—Home and Foreign Missions—National Schools in Ireland*.—At the Wesleyan Conference, which began at Manchester, July 27, an interesting discussion took place in reference to the modification of itinerancy. The novel aspects of modern preach-

ing occupied the chief attention in this discussion. The progress of the Home Mission in the past year appears to have been most satisfactory. The report of the Chapel Fund was full of encouragement. Nearly £100,000 of debt has been extinguished actually or virtually in the year, and £143,118 has been raised during the year on account of their chapels. Thirty-two missionaries, and twelve wives of missionaries, have been sent out by the Society since the last anniversary.—The Wesleyan Methodists of England and Ireland differ in their opinion on the education question. Both bodies have formerly been opposed to the Irish National Board of Education. But at the last Irish Conference, in June, 1859, a majority decided that the Wesleyan schools might be placed under the control of the commissioners, while the committee to which the English Conference, in Manchester, had referred this question, adopted, at its meeting in November, a resolution affirmative of the former principles of the Methodists on the subject.

2. *Primitive Methodist Connection.*—The Fortieth Annual Conference of the Primitive Methodist Connection commenced at Newcastle-on-Tyne, on June 1st. The delegates—ministers and lay—were upward of 80 in number. The fifteen home and colonial districts had, without an exception, an increase of members. During the last year 72 new chapels had been erected, and a very considerable reduction in the amount of chapels and school-room debts had been effected. Six new circuits had been formed, two new colonial districts made, and some new mission ground taken up with a satisfactory prospect of success.

3. *Methodist New Connection.*—The Annual Conference of the Methodist New Connection commenced in Manchester on June 13th. During the year there has been an increase of 1,845 members, with a great number of candidates. The Report of the Special Committee on Missions recommended the establishment at once of a mission to China (which has since been commenced); and that attention should be given to India next, and then to Australia, as means could be found.

4. *Wesleyan Reform Union.*—The Committee of the Reform Union met on Monday, October 17th, at Sheffield. Forty-one delegates were present. It was agreed to establish, in connection with the General Reform Committee in London, a register containing the names of ministers wanting appointments, and of circuits wanting appointments. The schedule shall state particulars as to the name of the

minister, his residence, age, whether married or single; how long he has been a local preacher, how long a minister, and how long on his present circuit. It was also agreed to establish a select Examining Committee of six, partly ministers and partly laymen, for such candidates as may wish to pass an examination.

III.—PRESBYTERIAN CHURCHES.

1. *Church of Scotland*.—In the General Assembly of the Established Church, which met on May 19th, it was resolved to admit lay preachers to speak in churches on special occasions, the minister presiding in the pulpit. The petition of the parishioners of Kildalton against the settlement of a pastor, presented by the patron, was granted, and the parish declared vacant. A long discussion also took place upon the subject of the alleged innovations in public worship by Dr. Lee: that is, the using of a printed form of prayer drawn up by himself, and the practice adopted by the congregation of standing at the singing, and of kneeling at prayer. A motion was carried, by a majority of 140 to 110, forbidding the use, by the minister, either of any manuscript or printed document in prayer, but leaving the attitude to be adopted by the people unresolved on.

2. *Free Church of Scotland*.—In the General Assembly of the Free Church, which assembled on May 19, and of which Principal Cunningham, of New College, was moderator, the most interesting event was the public reception by the Assembly of Mr. Brownlow North, as an evangelist to be cordially welcomed to all the pulpits of the Church. The report on Foreign Missions regretted that still 247 congregations are without an association for supporting the missions.

3. *United Presbyterian Church*.—At the annual meeting of the United Presbyterian Synod, commenced in Edinburgh, May 9, an overture from the Aberdeen Presbytery, recommending a more vigorous and systematic superintendance of the Church, was discussed. The proposal was, that leading ministers of the Church should visit, two by two, the several congregations, to see how their brethren were, to refresh and stimulate them as Christians, to endeavor to strengthen them in the faith, and report to the next meeting of the synod what appears to them to be the present state of the Church, and particularly its difficulties and wants. Although it was objected to this plan that it would ultimately lead to a form of government totally different from the one they as a Church professed to hold, the motion was agreed to, and a committee appointed accordingly.

4 *The Presbyterian Church of Ireland.*—The Presbyterian General Assembly of Ireland has sent a deputation to the churches of America, consisting of Dr. Edgar of Belfast, Rev. Samuel Dill of Ballymena, and Rev. Mr. Wilson of Limerick, to solicit their aid in the prosecution of their missionary work among the Roman Catholics, to whom many ways of access have been opened by the revival in Ireland. This deputation and their object have been recommended to the evangelical churches of America by a large number of well-known clergymen and laymen.

IV.—BAPTISTS AND CONGREGATIONALISTS.

1. *Baptist Missionary Society—Spurgeon—Baptists in Scotland.*—The Baptist Missionary Society reported an increase in the receipts over the preceding year of £3,566. £4,371 were donations toward the "Indian Special Fund." A report that Rev. C. H. Spurgeon had renounced Calvinism, has been contradicted by Spurgeon, who has, on the other hand, openly declared himself in favor of open communion. In reply to inquiries made through public papers, with regard to his relation to the slavery question in America, he has replied that it was not his intention to conceal in the American issues of his works his belief in the sinfulness of slaveholding. His new tabernacle will cost at least £21,000, and seat 5,000 persons. The Baptists in Scotland have long been feeble, but since the formation of their scattered churches into a "Union," after the example of their English brethren, the denomination has risen to more vigorous life.

2. *Congregational Union of England and Wales.*—The autumnal meeting of this large and influential representative body of Dissenters was held at Aberdare, in Wales, at which about 500 nonconformist ministers and laymen from various parts of the country were present, including among the latter Mr. Edward Baines, and the Lord Mayor of London. A resolution was unanimously carried, with the view of raising £10,000 to enable aged and infirm pastors to retire from active labor. A resolution to devote about £600 a year for the next three years to the building of Chapels in Ireland, which was not included in the original scheme of the society, was adopted. A resolution condemnatory of slavery in unmitigated terms, was passed on motion of Rev. J. Morris, Principal of Brecon College.

The Congregational Union is emerging from the perils which seemed for a time to threaten its very existence. The controversies which

for two or three years agitated and embittered the Annual Assemblies, have wholly disappeared.

3. *Congregational Union of Scotland*.—The Annual meetings of this Union have been held this year in Dundee. The proceedings commenced on April 11th. The annual report of the Scottish Congregational Fund for widows and aged brethren, was satisfactory, showing an increase in both membership and revenue.

The number of churches contributing to the support of the Theological Hall, had increased twenty-five to forty-two; but the amount of the contributions was less, the figures being during the last year £454 16s. 9d., while in the previous year they were £473 11s. 8d.

3. *The London Missionary Society*.—Both the receipts and the number of candidates are in advance of former years. Thirteen new laborers have gone forth: 2 to Polynesia, 5 to South Africa, and 6 to India.

V.—THE ROMAN CATHOLIC CHURCH.

1. *England—Provincial Synod—Duke of Leeds—Roman Catholic Oath—St. Peter Pence Association*.—The third Provincial Synod of Oscott was opened on July 13th, by the Cardinal Archbishop of Westminster, with the usual solemnities. All the bishops of the province were present, together with the Archbishop of Trebizond, coadjutor to the metropolitan, as well as the representatives of the chapters and the theologians of the bishops, among whom may be specially named the Abbé Charliot, the learned editor of the *Analecta Pontificia*, who had come from Rome to attend the Synod as theologian to the Cardinal. The Duke of Leeds was, shortly before his death in May, received into the Roman Catholic Church. A motion made in the House of Commons, by J. D. Fitzgerald, so to change the form of oath, taken by Roman Catholic Members of Parliament, as to place them on a level with the Protestants Members, was supported by Lord Russell and Lord Palmerston, and adopted by 122 votes against 113. The London *Weekly Register* publishes a letter from the Hon. Charles Langdale, one of the most active Catholic laymen of England, in which he complains that "in the united counties of Northumberland, Cumberland, Durham, and Westmoreland, it is only Protestants who have availed themselves of the Provisions of the Reformatory Acts, and that Catholics are quietly looking on while their poor children of this class are being sent to a Reformatory which Protestant charity has

provided from their own private resources, and intended for their own unfortunate children." The Protestant Reformatory, alluded to in this letter, contains about 70 boys, about one half of whom are of Catholic parents. A St. Peter Pence Association has been organized in England under the presidency of George Bowyer, M. P., to collect offerings in aid of the Pope.

2. *Ireland—Assembly of Bishops—The Roman Catholic University.*—Among the resolutions of the Assembly of the Bishops of Ireland, in August, which were embodied in a pastoral letter to be read from every pulpit, we mention the following:

"That schools for Catholic youth should be so subordinated to bishops in their respective dioceses as that no books may be used in them for secular instruction to which the ordinary shall object; and that the teachers, both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary. That the principles enunciated can be adequately embodied and acted upon in this country only *on a system of education exclusively for Catholics*. That we shall call the attention of the Government to the constitution of the Board of Poor-Law Commissioners, exclusively Protestant, to the condition of the poor in the work-houses, who are treated in a manner much worse than the felons in the jails, or other delinquents, and are left in many cases in a state of the greatest spiritual destitution; and to the other countless grievances of the system arising from the intolerable state of the poor-law and its operation; as also to the destitute religious condition of Roman Catholic sailors in Her Majesty's navy."

Dr. Newman has resigned the Rectorship of the Catholic University. Many thousand English Catholics, as a letter in the *Tablet*, of London, says, have been painfully struck by the omission in the Pastoral of the Irish Bishops, of all acknowledgments of Dr. Newman's services and connection with the University.

VI.—GENERAL RELIGIOUS INTELLIGENCE.

1. *The Revival.*—The great question of religious interest in Great Britain and Ireland, was the remarkable awakening in the Province of Ulster. This movement began unexpectedly at the end of May, though in particular districts it had previously been making progress. It then, however, spread so rapidly over large districts of the country,

exhibiting such unexpected phenomena, that it soon attracted attention in all parts; it attracted attention even in regions where such subjects had seldom been broached. In England and Scotland a work of revival also appeared in many parts. From England, in particular, it was reported that there was scarcely a town where special prayer-meetings were not held for the outpouring of the Holy Spirit. The physical manifestations, which at first drew so much attention, were later diminished. The demand for publications on the revival of religion was very great, and *The Revival*, a four-paged quarto, giving news of the progress of the awakening in the United Kingdom, has reached a circulation of not less than twenty-five thousand weekly. An interesting discussion on the revivals took place at the last London quarterly meeting of the Unitarians, almost all the speakers regarding them as being brought about by the direct and immediate agency of the Holy Spirit of God.

2. *Meeting of the Evangelical Alliance.*—This assembly commenced at Belfast on Sept. 21, and was presided over by the Bishop of Down and Connor. Various addresses were delivered on the Revival by clergymen of different churches, bearing their testimony to the work as they had seen it in their own congregations; and, without a dissenting voice, declaring it to be, in their judgment, a genuine work of the Holy Spirit.

The Resolutions of the Roman Catholic hierarchy on the subject of education in Ireland, in which they claim to have exclusive control of two colleges, of a set of intermediate schools planted in the principal towns, and of the vast majority of the elementary schools throughout the country, as supported by State endowment, were regarded by the assembly as another illustration of the grasping spirit of the Papacy, and of its fixed determination to regain, if possible, its ancient ascendancy in the British kingdom. In relation to the invitation to hold a General Conference in Geneva, in 1861, the following resolution was adopted, on the motion of the Rev. A. McEwen, seconded by G. Low, Esq., F. R. S., London:—

“That this Conference assure their Genevese brethren of their conviction that not only will the invitation be welcomed by the members of the Evangelical Alliance, but by Evangelical Christians generally, throughout Great Britain and Ireland.

3. *Religious Anniversaries.* — The religious anniversaries were held, as usual, in London, and the reports of most of them were uncommonly cheering. The Turkish Aid Mission Society had just re-

ceived intelligence that 40,000 persons in the eastern portion of Asia Minor had determined to make a profession of the Christian faith. The Bible Society last year circulated 1,625,985 copies of the Sacred Scriptures, being an increase of 23,790 over the circulation of the previous year. The pecuniary strength of most of the societies has been increased during the year. Much attention was attracted by the reports of the Home Mission movement in London and elsewhere, showing a remarkable aptitude for the reception of the Gospel by the masses of the people. This is also a feature of town and village population in Scotland. Thousands and tens of thousands are accessible to missionary operations who cannot, as yet, be brought to attend the services of the sanctuary.

4. *Relation Between Church and State.*—In England, it is especially the Church Rates question which continues to agitate the public mind with regard to the relation between Church and State. The Church Defence Association held a great meeting in December, at Bath, where one of the speakers pronounced upon "the utter inefficiency of the voluntary principle wherever it had been tried," while another expressed the belief that the Wesleyan Methodists would not join in the movement for the abolition of the Church Rate. At a private meeting of the Episcopal Bench, recently held in compliance with an earnest invitation from the Primate, it was unanimously resolved to oppose any change. Another case of great importance occurred in Scotland. On the appeal of Mr. Miller, the minister of Cardross, who had been deposed by the General Assembly of the Free Church for attempting to interpose the civil courts between him and discipline, the judges called on the Assembly to produce in court the constitution of their Church, on which they claimed the right to depose him. This the Church refused to do, denying the jurisdiction of the court. On December 23d, the court unanimously repelled the preliminary defences for the Free Church ordaining them to satisfy the production, and finding them liable in the expenses of process since the preliminary defences were lodged. On October 31st a meeting of leading Scotch Dissenters, most of them unconnected with the Free Church, was held in the Free Church offices, Edinburgh, to discuss the position which Dissenters should take up toward the Free Church. After a full conference, the meeting unanimously approved of the position taken up by the Free Church in the Cardross case, and regarded the question involved in it as equally important and vital to all non-established churches.

A committee of those not connected with the Free Church was appointed to consult with her committee in reference to the further progress of this matter.

CHAPTER XV.

FRANCE.

I.—ROMAN CATHOLIC CHURCH.

1. *The Government and the State.*—The war of the Emperor against Austria, and, still more, the attitude taken by the Emperor with regard to the temporal sovereignty of the Pope, have produced a great estrangement between the government and the church.

The Bishops have denounced “the wicked attempts” to strip the Head of the Church of a part of his temporal power, and have treated every effort to induce the papal government to grant political reforms as an encroachment upon the rights of an independent sovereign. The differences which have occasionally shown themselves among the bishops have disappeared in this question, and it has been remarked with general surprise, that one of the most violent documents has been issued by Bishop Dupanloup, of Orleans, who was heretofore considered as one of the most moderate and learned French bishops. Some of the bishops have even taken the ground that the papal states belong among the best governed of Europe. The government have repeatedly reprimanded the manifestations of the Catholic party. In a reply to a public harangue of the Archbishop of Bordeaux, the emperor has emphatically reiterated his belief in the necessity of reforms in the government of the papal states, and requested the bishops to calm rather than to excite the public sentiment. The leading Catholic papers, the “*Univers*,” the “*Ami de la Religion*,” and the “*Correspondent*,” have again received official warnings, the two latter for having published an article of Count Montalembert on the Italian question.

2. *Anti-Protestant Movements.*—As the numerous Protestant Societies have succeeded in establishing Protestantism in a number of congregations which were, formerly, exclusively Roman Catholic, great efforts are made to arrest its further advance. A new Society (Society

of St. Francis de Sales) has been formed for this special purpose, which reported, at its anniversary (held on Jan. 29), that 50,000 books and 260,000 tracts were circulated during the past year, and that seventy archbishops and bishops of France had approved the objects of their association.

The archbishop of Lyons, in his pastoral letter of Feb. 12th, says that the Protestant ministers seek to buy souls, not in order to give to them any positive religion, but only in order to deprive them of the Catholic faith, and to make them victims of indifference, and of immorality.

A Dominican Friar, Father Lecompte, preached in Lyons, at the establishment of a branch association of St. Francis de Sales, that formerly the laws of the state had been in favor of the church, and that with their aid the Catholics had succeeded in extirpating heresy from their midst; but that nowadays the laws consecrated the *infernal principle of religious liberty and liberty of conscience*.

The Bishop of Nimes published, on occasion of the tercentenary celebration of the Reformation, a pamphlet against Protestantism, which called forth a lively controversy.

3. *Death of the Curé d'Ars.*—The death of the Curé d'Ars, a village priest, has been one of the most talked-of events in the Roman Catholic church. By the zeal with which he devoted himself to his duties, and by an extraordinary asceticism, he had obtained a great reputation for sanctity. His diocesan, the Bishop of Belley, in a circular letter addressed to the clergy on the day of his death, says of him that he neither slept nor ate, contenting himself with three or four ounces of nourishment per day, and one or two hours' sleep. He entered the confessional long before daybreak, and, except to say his mass, give a short instruction, and eat his meal, rarely left it much before midnight. The influx of pilgrims from all parts of France was so great, that they had generally to wait at least forty-eight hours before they had a chance of speaking to him. Already powers of healing and conversion have been imputed to his earthly remains, a pilgrimage has been organized to his tomb, and it is the general expectation of the people, that these imputed privileges will soon meet with an official seal and recognition from the authorities of the church.

II.—PROTESTANTISM.

1. *The Civil Rights of Protestants.*—On Oct. 29th, 1858, the *Tribunal Correctionel* of Colmar, condemned a Protestant for having taken away from the frontispiece of a house, purchased by him, a statue of the Virgin Mary. On appeal to the *Cour Imperiale* of Colmar, this sentence was, however, annulled. The same *Tribune Correctionel* condemned, on Jan. 20th, 1859, Mr. Jacques Bessner to a fine of 50 francs, because he had loaned to a Catholic acquaintance who had made repeated efforts to gain him over to the Catholic church, a book against the new doctrine of the Immaculate Conception. This time the court of appeal did not redress the sentence of the lower court, but confirmed it. The President severely reprimanded the accused for having hung up in the room which he occupied in a public hospital, a picture of Luther, and for having read, in the garden of the hospital, anti-Catholic writings; and inferred from these two facts, that he was seeking to make proselytes, and deserved to be punished. The sentence is based upon a law of 1849, July 27th, which requires the previous authorization of the government for every pedlar of books. The court of Colmar, as an article in the *Journal des Debats* points out, extends this provision of the law to all persons who, though not pedlars by trade, distribute books, either gratuitously or for pay.

2. *A New Law Concerning the Protestant Denominations.*—An Imperial decree of great importance concerning the establishment of new Protestant churches, chapels, or oratories, was published on March 19th. It provides, in article 1^d, that the authorization for opening new churches, chapels, or oratories, of the Protestant state churches, will be given hereafter by the Emperor, in his state council, on the demand of the Protestant consistories and the report of the Minister of Public Worship; in article 2^d, that the Prefects will continue to give this authorization provisionally; in article 3^d, that an authorization of this kind, in behalf of a Protestant denomination not recognized by the state, will be given by the Emperor, in his state council, on the report of the Minister of the Interior, after having heard the opinion of the Minister of Public Worship, and that, also, in this case, the Prefects can give the authorization provisionally; in article 4th, that authorizations are revoked by the Emperor, in his state council, but may be suspended provisionally, for the term of three months, by the competent ministers. Together with the

Imperial decrees, *The Moniteur* publishes also the report of the Ministers of the Interior and of Worship, to the Emperor, on which the decree is based. It briefly recapitulates French legislation on the claims of the state with regard to places of public worship. Every citizen shall have the absolute freedom of conscience; but no two citizens shall meet for religious purposes without the knowledge and permission of the government. Apparently the new decree places all the religious denominations of France on an equal footing. Two circumstances are even considered by the Protestant press as an improvement of their position: firstly, that this decree makes, for the first time since the Republic of the last century, official mention of the legal existence of the free churches, which are not recognized by the state; and secondly, that the authorization for opening new churches will ordinarily emanate from the state council, and not from the prefects, who are more frequently and more easily influenced by the bishops and the leaders of the Ultramontane party than the state council.

3. *The Three-Hundredth Anniversary of the French Reformation.*—The three-hundredth anniversary of the French Reformation was celebrated by all the Protestant churches of France, the state churches as well as those independent of the state, with great solemnity. The churches were everywhere crowded, not only with Protestants, but also with attentive members of the Roman Catholic church. At Nimes, 25,000 Protestants were assembled in the open air, to pray and sing together. A meeting of particular interest was that of the Independent Evangelical churches of Paris in the *Chapelle Taitbout*, where the celebrated historian, Professor Rosseuw S. Hilaire, a convert from the Roman church, delivered the first speech, tracing, with few words, the history of the martyrdom and the heroism of the first Protestants, and, drawing a parallel between Luther and Calvin, vindicating for the latter—notwithstanding “one unhappy page in the book of his life” (the burning of Servetus)—the glory to have been the first to establish the principle of the independence of the church with regard to the state.

4. *Relation of the Protestant Denominations to each other.*—The Superior Consistory of the Church of the Augsburg Confession in France, has adopted the following resolution: “Our pulpits are absolutely forbidden to clergymen who belong to congregations separated from Protestant denominations which are legally recognized

and constituted." The deposition of Pastor Robineau, of Angers, by the Consistory of Nantes, for holding Baptist views, has induced the great majority of that congregation to leave the Reformed State Church, and to form themselves into a Free Evangelical Church.

CHAPTER XVI.

ITALY.

I.—ROMAN CATHOLIC CHURCH.

1. *The Consequences of the War.*—Where the liberal party has been successful, the Jesuits have been compelled to flee. In the legations a large majority of the people have declared a desire to be separated from the Papal States. At Milan a large crowd of people has burned the Pope in effigy. In Sardinia one half of the organs of the Catholic party, including the *Armonia*, the leading Roman Catholic daily of Italy, have been suppressed. Nearly all the Italian bishops have expressed their dissatisfaction with the national movement; but in Lombardy a large number of the lower clergy declared themselves in favor of the overthrow of the Austrian rule.

2. *The Pope on Religious Liberty.*—In an autograph letter addressed to the Cardinal Bishop of Albano, the Pope expressed his opinion on religious liberty in the following words: "In our days a foreign usurping Power proclaims that God hath made man free as regardeth his political and religious opinions, thus denying the authorities established by God upon earth, and to whom obedience and respect are due, forgetting at the same time the immortality of the soul, which shall have to answer unto the all-powerful and inexorable Judge for those religious opinions; then learning too late that there is but one God and one faith, and that whoever quitteth the ark of unity shall be submerged in the deluge of eternal punishment."

3. *Beatification of Two Holy Men.*—On June 4th, the Pope declared that the Congregation of Rites might proceed to the beatification of the venerable servant of God, John Sarcandar, a Polish secular priest of the diocese of Olmutz, in Austria, who died a martyr. By a second decree the Pope defined as certain three miracles performed by the intercession of the venerable servant of God, Bendit Joseph Labre, of France, miracles submitted for discussion in the examinations of beatification.

II.—PROTESTANTISM.

1. *Civil Rights of Protestants.*—Full religious liberty for Protestantism has been established by the legislative assemblies of Parma, Modena, Tuscany, and the Legations. The formation of new congregations is no longer obstructed; the circulation of bibles and tracts is free. The Sardinian government, during the war, appointed two chaplains for the army.

2. *Progress of Protestantism.*—In Lombardy several societies are in the field for the work of evangelization. The Bible Society of Elberfield supports six colporteurs; the Italian Evangelical Society of Geneva three or four; the Vaudois one; the depot of the British Bible Society at Genoa, two. An evangelist of the Italian Church of Dr. de Sanctis, at Turin, is active at Milan. The new Waldensian congregation at Milan, not only supports the pastor, but also enables him to send six colporteurs into Lombardy. In Sardinia an edition of the Italian New Testament is in progress at Turin. The Tract Society of Turin has been busy printing tracts during the Summer. A new Waldensian chapel has been opened at Aosta, where a few years ago not a Protestant was to be found. Now one of the magistrates is a professed adherent. In Tuscany congregations of native Italians were organized at Florence, Pisa, and Leghorn.

3. *The Waldensian Synod.*—The Waldensian Synod met at La Tour on May 17, and brought its deliberation to a conclusion on May 21. It learned with gratification that since last meeting much progress had been made in the establishment of Sabbath schools, so that now there was scarcely a parish without one. It was also reported that the reunions for prayer had increased considerably during the same period. The Ladies' Institute has so increased in the number of pupils, that it has become absolutely necessary to procure a larger building.

CHAPTER XVII.

SPAIN.

I.—ROMAN CATHOLIC CHURCH.

A NEW concordat was signed on November 25. According to the Spanish papers, the Pope consents in it to the sale of the Church property, and the salaries of the clergy are entered in the register of the public debt, to be paid by the state as interest.

II.—PROTESTANTISM.

A Spanish Protestant, Senor Escalante, has been arrested in Andalusia for hawking copies of the Spanish New Testament. He is an agent of the British and Foreign Bible Sociey, and said to be a native of Gibraltar, which would entitle him to British protection. After having been in prison for eight months, his case came up before the court of Cadiz, which sentenced him to nine years of imprisonment.

The congregations of Protestant Spaniards at Gibraltar and in Algeria have made progress during the past year. The movement in Algeria is of great importance, as the Spanish population there is rapidly increasing by immigration. There were, in 1852, 35,000 Spaniards among a European population of 134,000. Missionary labors among them commenced four years ago, when the Evangelical Society of Geneva sent there a converted Spaniard, Don Manuel Fuster, as colporteur, who succeeded in gathering a congregation of fifty individuals. Toward the close of the year 1859, however, the congregation has been dispersed by internal dissensions.

CHAPTER XVIII.

PORTUGAL.

THE ROMAN CATHOLIC CHURCH.

1. *Concordat.*—The concordat concluded, on February 21, 1857, between the plenipotentiaries of the Papal See and the Crown of Portugal, has at length been ratified by the Portuguese legislature, almost unanimously by the Chamber of Peers, but only by a majority of fifteen (66 votes against 51) in the Chamber of Deputies. The concordat concerns only the present and former Portuguese possessions in India.

2. *The "Catholic" and the Liberal Party.*—The Chamber of Deputies passed, in March, a resolution, with 88 votes against 7, by which the government was invited to watch over the liberal principles of the *Restauration* (1833) by firmly opposing the excesses and abuses of any religious reaction which might attempt to infringe upon them. A new bill concerning the monastic orders, which, since 1820, have decreased from 588 convents, with 10,722 members, to 124 female convents with 1,228 nuns, gives offence to both parties; to the Catho-

lic, because it suggests a further diminution of the convents; to the more advanced portion of the liberal, because it does not suppress the convents altogether, and confers on those retained the right and even the duty, to devote themselves to the instruction of girls.

CHAPTER XIX.

BELGIUM.

PROTESTANTISM.

THE annual report of the Belgian Evangelical Society contains the following statements: "We have kept up the thirteen schools which we had the last year. Sunday schools are now in almost all our stations. The violence of the clergy against the dissemination of the Holy Scriptures is extreme. Within the last two years the work among the Flemish populations has become much less difficult. The distribution of tracts exercises an incalculable influence in our field of labor."

CHAPTER XX.

HOLLAND.

PROTESTANTISM.

It is looked upon, among Evangelical Christians, as a happy event, that the King has lately nominated Dr. Doedes, a pastor in Rotterdam, Professor of Theology at Utrecht. At present two of the universities out of three are regarded as being pervaded by Rationalism, and also in the third university the professor of philosophy belongs to the same party.

CHAPTER XXI.

AUSTRIA.

I.—PROTESTANTISM.

1. *Reorganization of the Evangelical Churches of Hungary.*—The long expected Imperial decree on the reorganization of the two Evangelical churches in the kingdoms of Hungary, Croatia, and Sclavonia, in Servia, the Banat, and the Military Frontier, has at length appeared. It was signed by the Emperor on September 1st, and officially published on September 10th. Both churches receive the same constitution, although they will remain separate as before. The constitution is in the main Presbyterian. The congregations elect the presbytery, which consists, besides the pastor, of one inspector (curator) and several elders, deacons, and treasurers. In congregations numbering more than one thousand souls, all the male members, who have the right of voting, constitute the local convention, in which the right of electing the pastor, the presbytery, and the teachers of the denominational schools, and of administering the property of the church and school, is vested. If the congregation numbers more than one thousand souls, the local convention consists of from one hundred to two hundred chosen representatives. A certain number of congregations form a district (*Seniorat*), presided over by a senior, who is elected by the presbyteries of the district. The district convention, which meets twice a year, consists of all the pastors, and an equal number of lay deputies. The senior, with three clerical and four lay members, all of whom are elected, form the district consistory. Several districts are united into a superintendency, presided over by a superintendent, who is elected by all the presbyteries of the superintendency. He shares the administration of his district with an assembly, consisting of all the seniors and an equal number of lay deputies, and a consistory, to which, besides the superintendent himself, three clerical and four lay members belong. A general conference formed of the superintendents, of one or more clerical, and two lay representatives of each superintendency, will meet once a year. Every sixth year a synod will assemble, consisting of the superintendents, three clerical, and four lay representatives of every superintendency. The Protestant elementary schools are placed under the sole control of the Ecclesiastical Boards. The ecclesiastical jurisdiction is exercised, first, by the district consistory; secondly,

by the superintendent consistory; thirdly, in certain cases specified by law, by the general conference; and lastly, by the supreme ecclesiastical church court, which will be instituted after some further deliberation with the superintendents.

A majority of the superintendent convocations, some of which met in spite of an especial prohibition of the government, and under the denomination of the abrogated superintendencies, refused the acceptance of the patent with entire unanimity. One of these convocations was dispersed by force, and suit brought against the leaders of another. At the close of the year the greatest irritation prevailed between the government on the one hand, and a large portion of the population on the other.

2. *Poverty among the Austrian Protestants.*—It has long been known that the churches and schools, the clergymen and the teachers of the Austrian Protestants, have been suffering, in many cases, from extreme poverty; but the details published respecting this point, in a letter of Mrs. de Wette, the widow of Professor de Wette, have startled the public sentiment of Europe. She undertook, in 1858, a journey to Moravia, in order to inform herself, by personal investigations, of the state of things. Moravia has seven Lutheran parishes. The dean, who resides at Fauchtel, a small village at the foot of the Carpathian Mountains, has a salary of about 130 thalers (90 dollars). And yet his lot is much better than that of his brethren in the ministry. A brother-in-law of the dean has a salary not exceeding 80 thalers (56 dollars), by which he has to support a wife and ten children. It may be inferred from this to what degree of poverty the widows of preachers must be reduced. Mrs. de Wette met with one who was nearly starved, while another had hired out as a servant in Vienna. Notwithstanding this poverty, the Protestants are unswerving in their attachment to their church. The Gustavus Adolphus Association of Germany, and a similar association in Switzerland, have greatly deserved in their behalf, by providing them with means to build churches and schools; but more support from abroad will be needed to extricate them from their present embarrassed situation.

3. *Concessions to Protestantism.*—The Protestant department in the ministry of public worship will be, in future, presided over by a member of one of the Protestant churches, and its former president, Baron Von Werner, who was a Roman Catholic, has consequently been sup-

planted by a Protestant, the Aulic Councillor, Zimmermann. Permission has also been given to take up, in all the Protestant churches of the empire, an annual collection for the purposes of the Gustavus Adolphus Association.

4. *A New Sect.*—On March 4th, there appeared, before the Court of Ofen, thirty-two persons accused of belonging to a denomination not recognized by the state. They call themselves *Followers of Christ*, or, also, Fröhlichians, after their founder Fröhlich, who died two years ago, and resided sometimes in Switzerland, sometimes in France. The sect, though not very numerous, counts adherents in Switzerland, France, Germany, Bohemia, Hungary, Lower Austria, and the Banat. In Hungary it was introduced about fifteen years ago. They reject, it is said, attendance at church, alleging as a reason that "their heart is a temple of God;" but they frequently assemble in their houses for reading the Holy Scriptures. Their marriages they do not conclude before the officers of the church or the state. They call those who are admitted by a new baptism, brothers or sisters; and those who have declared their wish to join the sect, but have not yet been received, friends. They are wont to quote, in their common conversations, the language of the Bible, and call themselves also saints, maintaining that they are free from sin. The Fröhlichians are not mentioned in the list of forbidden sects contained in the decree of Nov. 16, 1851, still they are amenable to the law of Austria, which acknowledges only six Christian denominations—Roman Catholic, Lutheran, Reformed (Helvetic), Unitarian, Greek, and United Greek. The penal code of Austria, like that of France, grants to every citizen liberty of conscience for his own person, but makes the utterance of religious opinions, as well as meetings for religious purposes, dependent on a previous authorization of the government. The Court of Ofen declared the Fröhlichians a sect most dangerous to the tranquillity of the state, and sentenced all the accused to one or two months of imprisonment.

II.—ROMAN CATHOLIC CHURCH.

1. *Monastic Orders.*—The reformation of the convents has been carried through, notwithstanding the opposition of a majority of the monks. The Benedictines endeavored, by sending two of their members to the Pope, to avert the dreaded reform. They were, however, compelled to submit in all the more important points. Several orders

held, this year, for the first time since the reign of Joseph II., a general assembly, and on that occasion fulfilled the principal demands of Rome. The Jesuits, in Austria, have had to enlarge their colleges and theological schools in several places, on account of the large number of pupils which they receive from various countries of Europe. They have purchased an old castle in the valley of Lavant, in order to establish a new novitiate for one hundred novices.

2. *Roman Catholic Press.*—A Vienna correspondent of a Roman Catholic paper, of Belgium, has made the following remarks on the Austrian press: "The few subscribers of the *Wiener Kirchenzeitung* and the *Oestreichische Volksfreund* (the only two Roman Catholic papers of Vienna), give them hardly the character of journals, in comparison with the Jewish *Presse*, which has 30,000; the *Ost-Deutsche Post*, a paper in favor of universal toleration, with 20,000; the *Oestreichische Zeitung*, a paper published by Protestants and Jews, with 23,000; the *Wanderer*, a rationalistic paper, with 18,000 subscribers. There is not a public place in Vienna where any Catholic paper is found." It has been calculated, that of the Austrian periodicals, only about one sixth support the concordat.

CHAPTER XXII.

PRUSSIA AND THE OTHER GERMAN STATES.

I.—PROTESTANTISM.

1. *Ecclesiastical Assemblies.*—*The Conference of Deputies of the German church governments* met at Eisenach on June 30, and was attended by representatives of 22 states, a lesser number than was represented at the last conference in 1857. It was unanimously resolved to recommend to the government that in the formula of common prayer used on Sundays, not only a supplication for the particular state, but also for the entire German fatherland, be inserted. The protection of the secrecy of confession on the part of the state; the preparation of the statistics of the German churches; and provisions for the spiritual wants of the Germans residing in, or emigrating to foreign countries, were other points discussed and recommended. The church diet did not meet this year. The resignation of Mr. Von Bethman Hollweg, the president, on accepting office in the Prussian

government, gave the vice-president, Professor Stahl, additional influence; and it was feared that the demand of the latter, that the diet should review the recent act on civil marriages in Prussia, and other disputed questions, would give rise to more than common disturbances. *The Assemblies of the Lutheran party* were, in general, numerously attended. Where the Lutheran and the Evangelical parties are still associated—as, for example, in the pastoral conferences of Berlin—the Lutherans are usually in the ascendancy. At the late meeting of the Central Ecclesiastical Association of the Prussian province of Saxony at Gnadau, which belongs now among the most influential Lutheran meetings of Germany, even Tholuck, who until now has been considered one of the pillars of the Evangelical party, felt called on to declare that he had, of late years, altered his views, and learned the necessity of adhering closer to the Lutheran church. He deprecated the fundamental principle of the Evangelical Alliance, that the different branches of the Christian church have equal rights. Among the other Ecclesiastical assemblies of the Lutheran party, the Lutheran Pastoral Conference, held at Hanover, and the meeting of the Lutheran associations of Prussia, at Wittenberg, were prominent. *The Reformed Church of Germany* has been more successful than either the Lutherans or Roman Catholics, in effecting a national organization, and has held annually, since 1857, a general conference, attended by deputies from all parts of Germany. The conference of 1859 met in June, at Emden, Hanover, and was attended by about ninety members and several guests from Holland. It is hoped that these annual conferences will gradually prepare the way for a closer union of the Reformed Church of Germany with the Reformed and Presbyterian churches of Switzerland, France, Holland, Great Britain, and America. *The Gustavus Adolphus Association*, the most popular among all the religious societies of Germany, had no general assembly during the year 1859. The revenues of this association are more and more assuming a dimension equaling that of the leading religious societies of Great Britain and America. In 1857, they amounted to 101,000 thalers; in 1858, to 107,000; during the financial year just closed, to 130,000.

2. *State Churches—Ecclesiastical Parties—Relation to the State.*—In Prussia, the question of a reorganization of the church is again ventilated. Several clergy and laymen of Berlin, mostly belonging to the school of Schleiermacher, have presented a petition to the Prince

Regent, praying for the convocation of a general synod for the purpose of drawing up a church constitution. The Prince Regent in his reply, countersigned by Herr von Bethman Hollweg, assured the petitioners that it is his wish to convoke a general synod as soon as it will be feasible, but that at present he does not consider the church ripe for such a movement, and therefore a gradual progress in that direction is preferable. The Lutheran church government of Mecklenburg (Schwerin) has taken great offence at the sympathy which the Evangelical churches generally have shown to the deposed Professor Baumgarten. It has in particular complained of the declaration of the German Church Diet in this matter, and declined to accept henceforth a copy of its proceedings. In *Hesse Darmstadt*, about 80 of the prominent Lutherans have petitioned the grand duke to give to the Lutheran, the Reformed, and the Evangelical confessions a separate organization, in accordance with Art. 75 of the constitution, which recognizes these three denominations as established by law. In the duchy of *Nassau*, the old Lutherans (seceders from the state church) have not yet received the permission of meeting for divine service, although the duke has promised their last deputation that their grievances should be removed. In the grand duchy of *Baden*, the Lutheran seceders have now organized three parishes with about 900 members. In *Bavaria*, the ministry of public worship has induced the supreme consistory to suppress the liturgy which W. Löhe, the leader of a high church party among the Lutherans had introduced in his parish.

II.—ROMAN CATHOLIC CHURCH.

1. *General Assembly of the Catholic Associations.*—The eleventh General Assembly of the Catholic Association met at Freiburg in September, and was attended by deputies from all parts of Germany and Austria, and guests from France and Switzerland. This assembly has now the character of a diet of all the various associations established for religious purposes. The proceedings consisted mostly in reports on the progress of the several religious associations, and on the condition of public opinion among the Roman Catholic population; and the main advantage expected from them, is to awaken a new interest in religious associations, especially in the district in which the general assembly is held. The place for holding the assembly changes, therefore, every year. For next year Prague is

chosen, and in case of any hinderances, the capital of Bavaria, in which country no general assembly has been held as yet, as it was feared that the government would refuse permission. The assembly of the present year received letters of approbation from the pope and a considerable number of the German bishops. A marked progress of some of the religious associations was reported from Prussia, where, for example, in the archdiocese of Cologne, the Society of St. Boniface has seen its income raised from 3,000 thalers to 22,000 thalers.

2. *Concordats.*—The convention of the grand duke of *Baden* with Rome, on a reorganization of the Roman Catholic church in the grand duchy was signed at Rome, June 28th. Its provisions are similar to those of the Austrian concordat. The Archbishop of Freiburg receives the right to introduce monastic orders, and to direct and superintend the religious instruction in all public and private schools. Those state colleges, which are destined for the education of the Roman Catholic, shall have only Roman Catholic teachers, and the government will take care that satisfaction will be given to complaints of the Archbishop against teachers of the colleges. Matrimonial causes will be decided by an ecclesiastical court. If any professor of the University of Freiburg should, in his lectures, offend against the doctrines of the Roman Catholic church, the government promises to have regard to the remonstrances of the Archbishop. The publication of this convention gave rise to an extensive agitation. The court, ministers of the state, and higher aristocracy, side, in this question, with Rome; while nearly the whole population of the large towns, both Roman Catholic and Protestant, nearly the whole press, and the Universities of Heidelberg and Freiburg, stand on the other side. The unanimity with which the University of Freiburg pronounced itself, exceeded the general expectation. Eighteen of the twenty-one ordinary professors who do not belong to the theological faculty, and both the two extraordinary professors, drew up a *promemoria* regarding the "freedom of teaching," which they maintain will be annihilated should the clause in the concordat, concerning the university, pass into law. A meeting of Protestant clergy and laity was held at Durlach for discussing the best means of protecting the rights of the Protestant church, and it created much bad feeling that the seven members of the committee appointed by this meeting, were required by the government to give an account of themselves. One

of the passages which are most obnoxious to the laity of both (Protestant and Roman) churches, is the provision on mixed marriages, according to which no pastor dare perform the marriage ceremony where one of the parties is a Roman Catholic, without a direct license from the parish priest. In some towns, as Heidelberg and Manheim, a large majority, even of the Roman Catholic population, signed the petitions against the concordat. It was generally understood that not above six or eight members of the second chamber, and not more than four of the first, will vote for the concordat. In Wurtemberg, the agitation concerning the concordat seemed to subside toward the close of the year. The government had already commenced to carry out part of its provisions without waiting for the consent of the chambers. The opinion was gaining ground in the liberal party, that it would be fair to concede to the Roman Catholic church a greater independence of the state, if the same independence was given to the Protestant state church, and to the sects. A rumor maintained itself throughout the whole year that Nassau and Hesse-Darmstadt were on the points of concluding conventions with the Pope similar to those concluded by Baden and Wurtemberg.

3. *The Roman Catholic Church in Prussia.*—Addresses of sympathy to the Pope have been signed very numerously in Prussia. The address of the diocese of Cologne has been signed by 155,000 men; that of Breslau, by 106,000; and in the other Prussian dioceses the signatures are equally numerous. The eight archbishops and bishops of Prussia have also prayed the Prince Regent of Prussia, in a joint address, to protect the rights of the Pope as a legitimate sovereign. The union heretofore existing in the second chamber of the Prussian Parliament, between the ministerial and the Roman Catholic parties, has been dissolved, and consequently the leader of the latter party has not been re-elected first vice-president of the chamber. The Catholic party in the second chamber counts, at present, forty-two members. A considerable number of the Roman Catholic members do not belong to it.

III.—OTHER DENOMINATIONS.

1. *The Methodists.*—The Methodist Church has again increased considerably in membership. It has particularly made progress in Bremen, Oldenburgh, and Prussia. In Saxony and South Germany it has again suffered persecution. The Mission Institute in Bremen is in a prosperous condition. It had 9 students who devoted 3 days a

week to preaching, using 4 days for their studies. The Book Concern has gained in extent. The extensive circulation of its tracts, which go over all Germany and Switzerland, and also to the Germans in Russia, is exciting attention and admiration in the state churches, and Methodist literature is no longer ignored by the leading theological journals. The third periodical issued by the Concern ("Missionsbote") has finished its first volume.

2. *The Baptists*.—Also the Baptists continue to make progress throughout Germany, especially in Prussia, where, with certain restrictions, they are allowed to meet for worship and to teach the people. But the government of Mecklenburgh has again resorted to fines and imprisonment against those who refused to abandon their faith.

3. *The Free Congregations and German Catholics* have been allowed in Prussia to rally again. Their number in all Germany has been reduced to about one hundred, of which thirty-seven are in Prussia. They held a council on June 16th, in Gotha. It was presided over by Uhlich, of Magdeburg; adopted a new constitution, and elected a presiding committee, consisting of five members, among whom were Uhlich, and E. Balzer of Nordhausen.

CHAPTER XXIII.

SWITZERLAND.

I.—THE PROTESTANT STATE CHURCHES.

1. *Conference of the Reformed Churches*.—The Second Evangelical Conference of the Reformed Churches of Switzerland was held in June at Zurich. The question put by the first Conference to the cantonal Church governments, whether in future Good Friday was to be observed as a holy day, has been answered by all, except that of Glarus, in the affirmative. Among the questions discussed at this second Conference was the form of worship for troops in the field, with a liturgy and pastoral instruction for military chaplains. The Consistory of Zurich was charged to prepare a liturgy on the basis of that of Berne, and the Consistory of Geneva to prepare a translation for French Switzerland. A committee of three was also appointed to collect materials for a small volume of hymns for the use of soldiers.

Finally, the Conference resolved upon a version of the Scriptures for common use in German Switzerland, on the basis of that of Luther.

2. *Other Meetings.*—At the annual meeting of the Evangelical Society of Geneva, there was, this year, a want of visitors from abroad, but no lack of interest. The theological school, under the presidency of Merle d'Aubigné still prospers, and tends, in particular, to become more and more the theological seminary of the Protestant French Churches in Canada. It had, during the year, between 30 and 40 students. The Synod of the National Church of Berne resolved, with 32 votes against 24, to petition the Grand Council of the canton for a new law, protecting the State Church against the progress of the Free Churches.

3. *Religious Toleration.*—In the Canton de Vaud, religious liberty has been asserted for the first time, after a struggle of thirty-five years, by the legislature of the canton. The decree of June 7, 1849, "interdicting all religious meetings not acknowledged by the constitution of the State or acknowledged by law" (that is to say, interdicting all meetings of dissenters), has been simply repealed. The only conditions to be henceforth observed are, an indication of the place of meeting, with free access for the police as well as the public.

4. *The Rationalistic Party.*—The Rationalistic Party is gaining ground, in a number of cantons, among the younger clergy. In Zurich all the members of the theological faculties are Rationalists. One of the professors has, on Christianity, the same views as Dr. Strauss, the author of "The Life of Jesus." In Berne the party have organized a Theological Ecclesiastical Society, whose meetings have been attended by about 30 clergymen. At the twentieth annual meeting of the General Preachers' Society, held at St. Gallen, in August, some of its representatives avowed their disbelief in a personal God and the immortality of the soul. In order to effect a closer organization of the party throughout Switzerland, a meeting of Liberal clergymen of the cantons of Aargau, Zurich, Basel country, and Berne, met, on March 7th, at Olten, resolved upon the establishment of a Rationalistic Church Gazette of Switzerland. It commenced to be published, a little later, under the name *Zeitstimmen*, by H. Lang, a pastor in the canton of St. Gallen.

II.—DISSENTERS.

1. *Free Evangelical Church.*—The Free Evangelical Church of the Canton of Vaud held its fourteenth annual synod, from May 17 to

May 20, was attended by representatives of the free Churches in three other Swiss cantons (Berne, Geneva, and Neufchatel), of those in France, Scotland, and Sardinia. The proceedings showed that this Church, and with it the principles of the independence, are making progress.

2. *Baptists*.—In the canton of Appenzell the parents are still compelled to have their children baptized, as the law requires that every child be reported as baptized within a specified number of days after its birth. The Baptists appealed for protection to the Federal Council, which, however, declared itself incompetent to interfere.

3. *Methodists*.—The prospects are very flattering. The people in Zurich contributed nearly \$1,000, for the arrangement of the chapels. A depot of the Bremen Book Concern was opened in the same city with great success.

III.—ROMAN CATHOLIC CHURCH.

1. *General Elections in Roman Catholic Cantons*.—The election of a new Grand Council in the canton of Tessin, which took place on February 13th, was, as usual, attended by the most violent excitement. In consequence of the continued conflict between the government of the canton and the diocesan bishop who resides at Como, in Italy, the contest between the Radical and the Catholic parties has become in Tessin more violent than in any other Catholic canton. The Radical party insisted that no foreign bishop be permitted to exercise spiritual authority over a Swiss canton; the Catholics, on the other hand, that a secular government have no business to interfere with matters of an exclusively ecclesiastical character. The Radicals have been for many years in the ascendancy, but during the last years the Catholic party seems to have gained in number. At this last election extraordinary efforts were made by it to carry the day; but it has again been defeated. In the canton of St. Gallen the Catholic party was victorious, obtaining a victory over the Liberals and Protestants united. The number of cantons whose government is in the hands of the Catholic party, amounts now to six (Freyburg, Valais, Uri, Unterwalden, Schwyz, St. Gallen), of which St. Gallen, with 150,924 inhabitants, is the most populous.

2. *The Federal Assembly and the Roman Catholic Church*.—A long-expected resolution was passed by the Federal Assembly in July. With 76 votes to 16, the jurisdiction of the Lombardian Bishops of Milan and Como, in the cantons of Tessin and Grisons, was abolished,

and the principle established, that in future every foreign Episcopal jurisdiction in Switzerland will be unlawful.

3. *Catholic or Pius Associations.*—The second General Assembly of these associations met in August at Schwyz, under the presidency of Count Schezer. It was attended by about two hundred members, representing eighty associations. The most conspicuous part of the proceedings was a speech of the celebrated Capuchin monk, Father Theodosius, the most prominent and active man of Catholic Switzerland, on the task of the associations and the duties of Catholics with regard to society.

CHAPTER XXIV.

SCANDINAVIA.

I.—PROTESTANT CHURCHES.

1. *Scandinavian Church Diet.*—The second Scandinavian Diet was held at Lund, Sweden, in September, but was not as numerously attended as was expected. Many of the leading High Lutherans of Sweden and Norway showed themselves opposed to it, and even the theological faculty of the University of Lund did not attend. The number of participants was estimated at about two hundred. The Diet was presided over by Bishop Thomander, of Lund, who is regarded as the most prominent representative of evangelical principles among the Swedish bishops, and by Prof. Hammerick, of Copenhagen. The proceedings consisted mostly in accounts of the religious life of the three countries, viewed from the two different standpoints which were represented in the assembly. The ablest representative of Scandinavian High Lutheranism, Prof. Rudelbach, of Denmark, spoke on the limits of religious liberty. He, as well as all other Danish speakers, declared themselves in favor of religious toleration. Guests were present from the Lutheran Church of France, and from that of Finland. A preacher from the latter country, Alopæus, enlisted the liveliest attention of the whole assembly by an account of the religious condition of his country, in which Sweden continues to take the greatest interest, as it was formerly a Swedish province, and as nearly its whole population longs for a reunion with Sweden. Among the suggestions thrown out we mention one, by Dr. Kalker, to unite in

the establishment of a common Scandinavian Foreign Missionary Society.

2. *Ecclesiastical Legislation.*—The Parliaments of all the three Scandinavian kingdoms have been occupied with the discussion of questions partly changing the Ecclesiastical Legislation. In Sweden a bill brought in by the government, and proposing some mitigations of the intolerant old code, is likely to be adopted. It is, however, much less liberal than the propositions made to the diet by the late King Oscar. In Norway a Church committee, consisting of one bishop, two provosts, two pastors, two lawyers, and two countrymen, which was appointed on January 27, 1859, has recommended the election of vestries in every congregation, and a revision of the legislation of divorcees. In Denmark the draft of a new constitution has been submitted by the government to the diocesan conventions of the clergy. Public opinion in Denmark continues to pronounce itself decidedly in favor of an entire separation of church and state, and motions to this effect have again been made in the diet.

3. *Revival in Sweden.*—The London Quarterly Review says that a religious movement of wonderful character commenced in Sweden several years ago, in some parishes on the Russian frontier, and has silently spread over the whole country. Dalecarlia, Skania, and that part of Finland which borders immediately on Russia, are the principal scenes of the work. Scarce any means has been employed besides the circulation of tracts, and the reading of the Scriptures. Owing to a peculiar regulation of the Lutheran church, the Swedish people were only acquainted with a small portion of the Bible, and thus it had the freshness of a new book. Small meetings for prayer and reading, conducted almost entirely by laymen, are everywhere largely attended. The lowest estimate places the number of "converts," or as they are termed in Sweden "readers," at 250,000, out of a population of 3,500,000. The morality of these people is remarkable. Drinking has so decreased that two thirds of the distilleries have been closed since 1836. In the parishes bordering on Russia, where nearly every man was guilty of smuggling, hundreds of persons refunded the duties of which they had defrauded the government. Many sold their property to obtain the money, and others, who could not raise the sum at once, discharged the debt by instalments. The perplexed officers of customs laid the matter before the king, who decided that the proceeds should be distributed among the poor.

The average number of lawsuits has decreased from five hundred to three, four, and six. In villages once remarkable for their profanity, not an oath is heard; and the Bible and sermons have replaced low literature to such an extent that the booksellers only keep religious works. The awakening has pervaded all classes, and is extending among the nobility and the wealthy.

II.—PROTESTANT DISSENTERS.

1. *Methodists*.—The increase of membership during the year has been 216. (See p. 132.)

2. *Baptists*.—The consistories of Upsala and Lund have represented to the government the importance of obtaining from the next diet, a grant of public money for the support of travelling preachers, whose mission will be to bring the Baptists back, if possible, to the state church. (See pp. 131, 132.)

III.—ROMAN CATHOLIC CHURCH.

1. *First Episcopal Visit in Denmark*.—The visit of the bishop of Osnabrück, in Denmark, who is at the same time provicar apostolic of the northern missions in Denmark, is considered an event of some importance, as it is the first appearance of a Catholic bishop in that country since 1542, when the last bishop of Roeskild died. The bishop met with a favorable reception on the part of the king and the crown prince, was invited to the royal table, and declared himself entirely satisfied with the attention he received.

2. *Literature*.—Great efforts are made by the Roman missionaries in the province of literature. Though their membership in all Scandinavia counts only a few thousand, they have started, during the past year, their third periodical, a political weekly. Recently, also, a history of the Roman church in Denmark, from 828 to 1536, has been published by a Roman Catholic author, which attracts some attention, because it is, as yet, the only historical work on this period in the Danish language. In Copenhagen a free school has been established, where poor children receive not only free instruction, but also support, on which account it is visited also by many poor Protestant children.

CHAPTER XXXV.

RUSSIA.

I.—GREEK CHURCH.

THE Metropolite of St. Petersburg has abolished the censorship to which every sermon had to be submitted before a clergyman was permitted to preach it. This greatly strengthened a movement among the clergy in favor of more frequent sermons than have been customary hitherto. The chief pastor at the church of St. Peter and Paul, at St. Petersburg, Polyssadoff, on his return from an eleven years' stay in foreign countries, inaugurated this movement, in August, 1858, by commencing to preach regularly every Sunday; and the applause given to the sermons of a French Dominican, Father Souillard, induced many other members of the clergy to follow his example. Public opinion is astonished at the clemency which has been shown in many instances to the Rascolnics (the Greek sects). An edict has been issued by the Emperor which makes it the duty of the bishops of the state church to consecrate the bishops and priests of these Greek dissenters, most of whom reject not the creed, but only the constitution and some traditions of the state church. It was believed for some time that the opposition of the Holy Synod of St. Petersburg to this edict would lead to an estrangement between church and state. In the latter months of the year the governor of Nishgorod, by a severe edict, censured the subaltern officers for having extorted money from the Rascolnics, by the promise to protect them from prosecution. The edict announces that the grievances of all the Rascolnics who have applied to the governor, will be rigidly examined. It has been published by most of the papers of St. Petersburg. A comprehensive and thorough work, on the history of the Rascolnics, with particular reference to the inner condition of the Russian church, and civilization during the seventeenth, and the first half of the eighteenth century, has been published at St. Petersburg, by Schtschapoff. In Yakoótsk, the Archbishop Innocent, of Kamtschatka, has succeeded in having divine service celebrated for the first time in the Yakootian language. Previously a committee, presided over by a priest, Chitrow, had translated the New Testament, a portion of the Old Testament, and the liturgies of the Russian church, into that language.

II.—THE ROMAN CATHOLIC CHURCH.

Toward the close of 1858, several more of the vacant Episcopal sees were filled—a sign that Emperor Alexander has at least no intention to continue the policy of extermination pursued with regard to the Roman Catholic church by his father. On the other hand, however, it is believed that the feelings of the Emperor for his Roman Catholic subjects are no longer as friendly as in the first years of his reign they were supposed to be. The high nobility of Poland have repeatedly seized on favorable occasions to lay personally before the Emperor, in unmitigated expressions of dissatisfaction, their complaints of the suppression of the Polish nationality and the oppression of the Roman Catholic church. These remonstrances have been received by the Emperor very ungraciously, and no promise whatever has been given that the state of things prevailing now would be changed in future. The prohibition of receiving a communicant of the Greek church into any other religious denomination, is enforced with particular vigor against the former members of the United Greek church who wish to return into the communion of the Church of Rome. The *Patrie* of Paris brings letters from Georgia, according to which the priests of that country have been called upon to pledge themselves not to admit any member of the Greek church into their own, and have been threatened with being exiled, in case of a refusal, to Siberia. According to the *Univers* of Paris, the governor-general of Kiew sent, at the request of the bishop of Itomir, a favorable report on the Sisters of Mercy to the state ministry, and pleaded for a restoration of their former rights. The minister endorsed this report, but the Emperor, instead of signing the report of the minister, sent it to the state council, which declared it "not to deserve to be taken into any further consideration."

III.—THE PROTESTANT CHURCHES.

The University of Dorpat, which maintains its decidedly Protestant character, has, during the current half year (from fall, 1859, to Easter, 1860), 594 students, mostly from the three Baltic provinces, but also 154 Russians. It thus continues to exert a powerful influence on the advancing Protestantization of the higher and literary classes of the Russian nations. The Emperor has permitted the establishment of a colony of Prussian Mennonites in the government of Stauropol. The new colonists will enjoy several privileges. During the first three

years they will be exempt from all taxes. From the beginning of the second year of their settlement they will be put on an equality of rights with the peasants of the Imperial domains. They will never be obliged to do military service, but will have to pay a sum of money as ransom. The arrival of the colonists is expected during the spring of 1860. Russia has often, during the past and the present centuries, served as a refuge of Mennonites, who in other countries were prevented from living in accordance with the principles of their religion. The Mennonite population of Russia is at present estimated at 28,770.

CHAPTER XXVI.

TURKEY.

I.—MOHAMMEDANISM.

THE work of evangelization among the Turks has made, during the past year, some visible progress. A mission house has been built for the well-known converted Mohammedan, formerly Selim Aga, now Mr. Williams, directly opposite a palace of the Sultan. The house has been the means already of preaching the Gospel to more than 100 Turks. Several more thousand Turks, in various places, have expressed to Christians their desire to embrace Christianity. The free circulation of the Turkish Scriptures, and the freedom afforded for the discussion of the doctrines of Christianity, are phenomena of no slight importance.

The private secretary of the Sultan, and his historian, has "attacked the Koran and defended the Gospel in a large circle of men of the highest standing. He has been deposed from his office, but nothing farther has been done to him. His brother, one of the richest men in the city among the Turks, speaks publicly against the Koran and for the Gospel, in steamers and everywhere."

Great hopes are also raised by the progress of public instruction. A large number of schools, it is said, have been established in the principal cities of the provinces of Albania, Herzegovina, Bosnia, Servia, Bulgaria, Macedonia, and Roumelia, with branches in the villages and secondary towns, and steps have been taken to open similar schools in the principal towns of Asia Minor.

II.—GREEK CHURCH.

1. *Reorganization of the Church.*—The year now past has been one of great importance for the inner development of the Greek church. The National Council of Reforms, convoked in 1858, and consisting of the most prominent laymen of the church, has continued its deliberations on the reorganization of the ecclesiastical constitutions and the abolition of several abuses. The vigorous support given to it by the Turkish government, and the sympathy of the Patriarch of Constantinople, have enabled it to carry through some of its projects. A passionate resistance was made by those Metropolites who are members of the Holy Synod, and who have long been accustomed to neglect the administration of their own dioceses, and to take up their permanent abode in Constantinople. When the lay representatives of the Council of Reform resolved to abolish the taxes heretofore levied by the higher Greek clergy on the laity, and to assign to the bishops fixed salaries, they entered a solemn protest, contesting the authority of the council to make any change in the old customs of the church. In order to overcome their resistance, the Turkish Minister of the Interior, Fuad Pasha, ordered them to leave Constantinople and to take their residence, in accordance with the canons of the church, in their own dioceses. This order was represented by the discontented prelates as a grave encroachment of the Mohammedan government upon the domain of a Christian church; a second protest was issued by them, and communicated to the Holy Synods of St. Petersburg and Athens. In the latter place, the political press endeavored to make capital out of it against Turkey, but its reception in St. Petersburg is said to have been much cooler. In Constantinople, the National Council approved the steps taken by the government, and prepared a refutation of the statements of the Metropolites through the *Byzantis*, the official organ of the Patriarchate.

2. *New Regulations concerning the Election of the Patriarch of Constantinople.*—The *Univers*, of Dec. 7th, publishes a regulation promulgated by the Greek National Assembly on the first of the ecclesiastical reforms with which it has to occupy itself, the mode of electing a new Patriarch of Constantinople. The following are the most important points of this regulation: When the Patriarchal see becomes vacant, the Holy Synod, in union with the Metropolites residing at Constantinople, will elect a vicar, through whom it convokes the College of Electors for the forty-first day. All the Metropolites be-

longing to the Patriarchate, and the members of the Holy Synod, have the right to nominate one candidate for the vacant see. The lay members of the College of Electors may add other names to these nominees, if one third of the Metropolites, who are members of the assembly, approve of their choice. After all the nominations have thus been made, the College of Electors chooses three candidates by plurality, among whom "the Holy Prelates" will elect one as Patriarch. In case of a tie vote, the vote of the vicar will decide the question. No one is eligible who has not before administered, for seven years, a diocese in an irreproachable manner. The College of Electors consists of the following members: The Holy Synod and the Metropolites, who have ecclesiastical functions at Constantinople; three prominent laymen, who are officers of the Patriarchate; the members of the Permanent Council; three laymen, belonging to the first or second class of the civil officers of Turkey; two military men, who are at least colonels; and three other state officers; the governor of Samos, or his representative; the three representatives of the Danubian provinces; four distinguished literary men; five merchants; one banker, ten members of the first corporations; two representatives of the parishes of the city, and one of the Bosphorus; twenty-eight representatives of other large cities and monasteries.

3. *Conversion of a Mohammedan Tribe*.—Numerous additions to the Greek church have been made in the pashalic of Trebizonde, in Asia Minor, where about seven thousand members of a tribe which, since 1461, has been apparently Mohammedan, have declared themselves publicly as Christians. The Turkish government has laid no obstacles in their way.

4. *The Bulgarians*.—The Bulgarians have sent petitions, covered with more than six thousand signatures, to the government, to obtain their independence of the Patriarchate of Constantinople and the appointment of a national patriarch and national bishops. Their indignation against the Greek clergy has been greatly increased by a decree of the patriarch to close their churches in Constantinople on account of one of their priests having failed to pay certain customary fees. Toward the close of the year, a letter was received by the Bulgarians, of Philipopolis, from the Patriarch, directing the liturgy to be read, henceforth, alternately in Greek and in Bulgarian, in the two most important churches of the city. The reading of the letter created serious disturbances among the Bulgarians and the Greeks.

5. *Servia*.—The Legislative Assembly of the principality of Servia, resolved, on July 20 and 23, that the begging of the monks shall cease; that the convents shall be confined to the income from their parishes and property; that they shall be changed into secular churches; that in every congregation a committee of laymen shall be charged with the superintendence of the administration of the convent property, and the ecclesiastical superiors shall be called on to see that no minors be admitted into the convents. A motion was also put to give to all the clergy fixed salaries, but it was voted down.

III. THE ROMAN CATHOLIC CHURCH.

1. *Conversions*.—A French paper of Constantinople, *La Presse d'Orient*, has reported that 30,000 Bulgarians, living in the villages of Macedonia, in order to get rid of the oppressions of the Greek Clergy, have declared their intention to join the Roman Catholic Church. Also at Constantinople a party is rising up among the Bulgarians, headed by the editor of a paper in the Bulgarian language, whose printing establishment is within the precincts of the Lazarist's monastery in Galatz, and is thus protected from the Greek Patriarch, advising that the whole Bulgarian people go over to Rome. Toward the close of the year, about 100 Greek families, of Crete, joined the Roman Catholic Church.

2. *Secessions—Eastern Melchite Church*.—Serious troubles have arisen in the United Greek Church of Turkey, in consequence of the attempts of Rome to introduce the Gregorian instead of the Julian Calendar, against the declared wish of the clergy as well as the laity. A great portion of the United Greeks, or, as they are generally called, the Melchites, have persisted in their opposition, and also the last endeavors of the Papal delegate, Archbishop Valerga, have been fruitless. A Synod met for the purpose of discussing the expediency of electing a new Patriarch, and of concerting other measures for a more efficient resistance to the Papal decree. A majority of the Melchite Bishops, viz.: the Bishops of Beyroot, Saida, Zahle, and Baalbek, took part in the Synod, which was held at En-Dar, near Zahle. The Bishops agreed on the following resolutions: 1. To desist, for the present, from the election of a new Patriarch, but to reserve the right of making a new election for a later time. 2. To divide among themselves the episcopal jurisdiction over the protesting congregations. 3. To send deputies to Constantinople, in order to obtain from

the Sublime Porte a recognition as the Eastern Melchite Church. 4. To elect, in case of the death of one of the Bishops, a successor. 5. To recommend to all the Melchite Christians who wish to retain the old usages of the Eastern Church, to render to each other mutual assistance. This new organization breaks off all connection with the other Melchites who have received the Gregorian Calendar, and consequently with Rome.

IV.—PROTESTANT CHURCHES.

1. *Missions among the Armenians.*—The Protestant Armenian Community is greatly suffering from pecuniary embarrassment. When they were excommunicated from the Patriarch of the Armenian Church, they had to choose a civil head, who, as their official organ, represents them with the Government. On account of their poverty they find it hard to collect the tax levied on them for supporting this civil organization, which, therefore, it is feared, may be entirely dissolved, a circumstance which would expose them to new persecutions. The Armenians have taken advantage of the Government Armenian censorship over books and the press, to give the missionaries trouble and annoyance. The latter have appealed to Protestant Ambassadors for redress, and have had the satisfaction of receiving a communication from Sir Henry Bulwer, informing them that he had procured an order from the Porte to have an *Armenian Protestant censor* appointed to examine all books.

2. *Missions among Members of the Greek Church.*—An Evangelical movement has been seen among the Greeks of Asiatic Turkey. In several places persons have avowed themselves Protestants. A celebrated Greek teacher in a village near Cæsarea, has assumed the management of a Protestant school. At Demirdesh, or more properly Demirtash (ironstone), a village near Broosa, in which the silk manufacture is largely prosecuted, the Rev. Petros Constantinides, agent of the Free Church of Nova Scotia, has taken up his residence, and the state of matters was highly encouraging. There is a school, consisting of some thirty-five boys and thirty girls, taught by a teacher and an assistant, in which the Holy Scriptures are studied daily, together with all the branches of modern education, and needlework for the girls. The Sabbath congregation numbers from 50 to 60 attendants; many of them are men who have stood persecution. They have themselves provided a place of worship, which was recently en-

larged. During the fine weather, divine worship was held occasionally in the open air, when the attendance amounted to between 200 and 300. The Bulgarian Mission of the Methodist Episcopal Church has circulated two thousand copies of the New Testament in the simple Bulgarian language, which were gladly received by the people, notwithstanding the efforts of the Greek Metropolitan to prevent it.

3. *Religious Meetings.*—The meeting of the Turkish branch of the Evangelical Alliance was presided over by Dr. Milligan, one of the Sultan's physicians. Rev. Mr. Rhea pledged his influence to procure the formation of a branch of the Alliance in Persia. At the meeting of the Constantinople Auxiliary Bible Society, which was presided over by Count de Zuylen de Nyeveld, the Dutch Minister, it was reported that over 800 copies of the Scriptures in Turkish had been sold. The consecration of the Protestant Cemetery of Constantinople, the common property of the embassies of seven Protestant States, and, as such, a bond of union among the Protestants of all tongues, took place on February 18th, and was participated in by American, English, German, and French clergymen.

CHAPTER XXVII.

PERSIA.

PROTESTANT MISSIONS.

1. *Nestorians.*—Intelligence from Oroomiah state that a general awakening has taken place in the village, and that now the whole plain of Gawar seems open to the reception of the Gospel. The native agent is greatly encouraged. He thinks that a majority of the leading men on that plain are decidedly favorable to evangelical labors, and urges strongly the formation of a Protestant community at once. Many that were formerly bitterly hostile, are now apparently friendly. The bishop of this place has no voice in the council now, and his interest is greatly diminished. The Nestorian member of the council is a warm friend and openly supports the Protestant cause, and the mudir is very friendly.

2. *Armenians.*—A missionary of the American Board, Rev. Mr. Dunmore, has turned his attention to the Armenians, and visited several of their villages.

CHAPTER XXVIII.

INDIA.

1. *The Government and the Christian Missions.*—Some of the despatches from the Secretary for India, have been well received by the missionaries and the Christian population. One conveys orders that the regulation xix. of 1810, which imposes on government officers the duty of managing heathen and Mohammedan endowments, be repealed, and that measures be taken to discountenance the barbarities of the Churruck Poojah. Also, the continued prohibition of introducing Biblical instruction as a part of school education, meets with the approval of a part of the missionaries. Out of school hours, the imparting of religious instruction is permitted. But many grievances of the missionaries remain still unredressed.

The general of division at Peshawur has been directed by the government to direct the officers commanding native corps, not in any way to encourage their men to become Christians. Also, the allowances to 26,000 Hindu temples, in sums varying from one rupee to several thousand rupees monthly, are to be continued. In Ceylon the following rules have been adopted with regard to grants in aid:

"1. In every school aided by a grant the first hour of tuition in each day shall be devoted to religious instruction, which shall be confined to that hour. 2. If any parent or guardian object to the attendance of a child during that hour, he shall intimate such objection to the teacher, and the attendance of the child shall not be insisted upon. 3. The religious instruction shall be confined to the truths received by Christians of every denomination, and shall comprise the Lord's Prayer, Ten Commandments, and Apostles' Creed, together with the daily reading of the Bible."

2. *Anti-Missionary Movement of the Natives.*—Throughout the country a feeling of aversion, if not exasperation, against Europeans, has begun pretty extensively to prevail, and against Christianity *as the religion of Europeans*. The Madras Native Association, and others, Hindu and Mohammedan inhabitants of the Presidency of Madras, addressed a memorial to the government, asking, besides an undeviating neutrality on the part of government and its officers in matters of religion, 1st, The abolition of educational grants in aid; and, 2dly, The prohibition of government officers from taking official part in missionary proceedings on public anniversaries and meetings. The

reply of Sir C. Wood, September 30th, advised the memorialists that the first point could not be granted, and that the provisions respecting the interference of government officers *officially* with the religion of the people, made further instructions unnecessary. The inhabitants of Ahmednuggur petitioned the magistrate, Mr. Fraser Tytler, to debar the native Christians from all access to the public wells. The petition met, of course, with a decided refusal.

3. *Progress of Christian Missions.*—Notwithstanding the hostile attitude of the natives, and the little support derived from the government, the Protestant missions have made great progress in several parts of India. The missions which were closed in consequence of the mutiny have been reopened, new missionaries have entered the field, and larger sums than in any preceding year have been contributed by the European and American Churches. A Baptist missionary in Delhi found there "facilities for preaching the gospel which can scarcely ever have been surpassed in the history of missions." Nearly the entire population of several neighboring villages asked for instruction; six schools of inquirers were opened, and about fifty converts baptized within a few days. Rev. Dr. Butler (Methodist Episcopal missionary), wrote from Bareilly, that the inquirers were numbered by hundreds. The churches connected with the Madura mission of the American Beard received 113 members; the churches of the Ahmednuggur mission, 93 members. Similar reports have been made from many other missions. The large increase in the number of the native ministry is especially regarded as a very promising sign for the future.

CHAPTER XXIX.

BURMAH.

1. *The King of Burmah and the Protestant Missionaries.*—The king expresses no love for, or belief in, the Bible, but wishes to have American teachers come and live with him.

2. *The Missions among the Karens.*—No mission in the world has borne so much fruit in so short a time as that established by Dr. Mason and Sau Quala in Toungoo, among the mountain Karens of Burmah. Within little more than five years it has grown from the smallest beginnings to seventy-seven churches, with about 3,700 communicants, and 100 out-stations. Commissioner Phayre, of Peru, states their num-

ber to be about 50,000, of whom over 20,000 souls are either professed Christians or under Christian instruction and influence. In a report to the government of India, on education among the Karen mountain tribes of the Toungoo district, the commissioner bears an interesting testimony to the labors of the missionaries and native teachers among the Karens, and asks that the sum of 3,000 rupees be granted toward the building at Toungoo of a school-house for the Karen young men. This school is proposed to be of brick, and 100 pupils are to be educated therein.

CHAPTER XXX.

CHINA.

1. The Four Treaties.—One of the remarkable events of modern times is the engagement of the Chinese government with the four great powers of the West to give freedom to Christianity in that vast empire, containing more than one half of the heathen population of the globe. The articles in the treaties containing this important concession, are worthy of a place in the YEAR-BOOK:

American Treaty, Article 29. “The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested.”

English Treaty, Article 8. “The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with.”

French Treaty, Article 13. [Translation.] “The Christian religion having for its essential object to lead men to virtue, the members of

all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

Russian Treaty, Article 8. [Translation.] "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of peace and good order among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities."

2. *Protestant Missions.*—China is now generally regarded as the most important mission of the world, especially since the conclusion of the new treaties. The missionary operations have been greatly enlarged during the past year. Three new societies have entered the field, and several of those already represented in China have considerably increased the number of their laborers. Thus the American Episcopal Board has sent twelve new laborers, and the American Methodist Episcopal Church (North) has doubled the number of its missionaries, and has now seven appointments in the regular work. An American missionary in China intended to remain in Peking, and commence the first Protestant mission in the capital and North China; and an English clergyman went to Tunchow, twelve miles from Peking, for the purpose of commencing a Christian mission there; but in view of the exasperation of the Chinese in consequence of the late hostilities, both gave up their intention. The Episcopal Churches of

America and England have made an agreement, according to which the former will occupy the province of Kiang-Su (with a population of 37,000,000 souls), and the latter the province Cheh-kiang.

CHAPTER XXXI.

OTHER ASIATIC COUNTRIES.

1. *Japan*.—The establishment of religious toleration has awakened a great emulation in the American Churches to occupy this interesting field. The first service in Japan since the day when Christianity was expelled, was held in September, 1858. In 1859 missionaries were appointed by the Missionary Boards of the American Episcopal Church, American Dutch Reformed Church, American Presbyterian Church (O. S.), Methodist Episcopal Church (South), and the American Baptist Free Mission Society. The missionary of the latter society, Mr. J. Goble, of Madison University, N. Y., visited Japan some years since, and brought back with him a native Japanese, who has since been converted, and has embarked with Mr. Goble for his native country.

2. *Borneo*.—In May a conspiracy of the natives against the Europeans broke out at Banjermassing, on the south coast of Borneo. From 70 to 80 Europeans were murdered or missed, among them five German Missionaries with their wives and children. The missionaries belonged to the Rhenish Missionary Society, which had, in all, eight stations in Borneo.

The Roman Catholic Church has lately made great progress in Borneo, and some of the neighboring islands. At Brunai the missionaries have erected a large building for their religious purposes, the site of which has been given to them by the Sultan. At Gantissan, in Pulo Gaya Bay, a piece of land has been obtained from a native chief, on which they have erected a house and located a priest. At Labuan the local government have given them a free grant of ground adjacent to the government offices. There they are building a chapel, schoolhouse, &c. At Balaback, an island off the northeast end of Borneo, some priests are located, and a settlement begun.

CHAPTER XXXII.

AFRICA.

I.—NORTHERN AFRICA.

1. *Protestant Missionaries in Abyssinia.*—The four missionaries of the Society of Basel, whom Bishop Gobat sent to that country four years ago, still possess the confidence of King Theodorus, who admires their piety, their strong faith, and their eagerness to diffuse among his people useful knowledge. In 1858 the Society of Basel sent two more missionaries, who were received by the king with equal favor. The king himself distributed the books which they had brought. He commanded the Abyssinian priests to instruct the children in the Bible, and raised the missionaries to the rank of Abyssinian noblemen. As the people do not understand the old Ethiopian language, in which divine worship is at present conducted, the king makes great endeavors to substitute for it the Amharic language, the present language of the people. The head of the Abyssinian clergy, the Abuna, who many years ago was himself instructed by Gobat in the doctrines of the Bible, has become jealous at the increasing influence of the missionaries, and is no longer their patron; but it is hoped that he will not be able to injure them. Good prospects for the spreading of Christianity open also among the numerous Jews of Abyssinia, who are called Felashas, and who show in general a great susceptibility for the reception of the Gospel. Their children are well educated. The missionaries are waiting only for greater pecuniary means, in order to extend their operations, especially by establishing more schools.

2. *The Roman Catholic Church in Abyssinia.*—On February 25th, three ambassadors of Negoussie, the King of Tigreh and Semen, had an audience with the Pope, in which they announced that their master had joined the Roman Catholic Church, and had requested them to present to the Pope his written profession of faith. The ambassadors proceeded from Rome to Paris. A history of the Roman Catholic missions in Abyssinia and among the Bogos, together with a history of the country in general, has been recently composed by Don Sapeto, one of the Catholic missionaries, and published by the Propaganda in Rome.

II.—WESTERN AND CENTRAL AFRICA.

1. *Liberia.*—The Presbyterian Board of Foreign Missions has appointed Messrs. James R. Amos, Thos. H. Amos, and Armstead Mil-

ler, as Missionaries to Africa. These are all colored men, and graduates of the Ashmun Institute. They are to labor among the heathen population within the limits of Liberia. A great revival has been in progress in Monrovia. Forty united with the Methodist Episcopal Church, seven with the Episcopalian, and others are to unite with the Baptists and Presbyterians. The first pastor of a Congregational Church in Liberia, was ordained at Brooklyn, New-York, November 14th.

2. *Other Missions in Western and Central Africa.*—The new Spanish governor of Fernando Po has ordered the last missionary of the English Baptist Missionary Society to leave the Island. The missionary took up his abode at Victoria. The mission property has been seized for the Spanish government. Rev. S. Crowther, a colored clergyman of the Church of England, has returned to Abbeokuta, after his prolonged absence on the banks of the Niger. He expressed his readiness to return to the Niger immediately, if circumstances require it. A suggestion has been made in favor of making Mr. Crowther Bishop of Sierre Leone, but the Church Missionary Society has taken ground against the policy of consecrating black Bishops for English colonial churches. It is proposed to send out a Bishop with six clergymen, a physician, and a number of artificers, English and native, capable of conducting the various works of building, husbandry, and especially the cultivation of the cotton-plant. Stations are to be formed to serve as centres of Christianity and civilization, for the spread of true religion, the promotion of agriculture and lawful commerce, and the ultimate extirpation of the slave-trade.

III.—SOUTHERN AFRICA.

1. *Episcopal Church in the Cape Colony.*—The Episcopal Church is making strenuous efforts to extend itself all over the colony, and beyond it. Churches and schools have been established in almost every town and village. The clergymen selected by Bishop Gray for the western province, are of the High Church party, and those selected by Bishop Cotteril for the eastern province and Kaffraria, of the Low Church.

2. *Dutch Reformed Church.*—The new Theological Seminary of the Dutch Reformed Church was opened at Stellenbosch, about thirty miles from Capetown, on Nov. 1st., in the presence of a large conourse of people. Only four students have been enrolled for the first session, but it is expected that the number will soon increase.

increase. The curriculum will extend over a period of four years, but it is provided that attendance for one or more sessions at the theological classes in any of the European universities, shall be reckoned as part of the course. There are still many vacant churches in the colony, and new congregations are constantly being formed, so that the demand for ministers is likely to exceed the supply for a considerable time to come.

3. *The Transvaal Republic and the Kuruman Missions.*—For some time the warmest apprehension was entertained for Mr. Moffat and the missionary stations among the Kurumans. Pretorius, the President of the Transvaal Republic, at the opening of the *Volksraad* (Sept. 14, 1858), had charged the missionaries of the London Missionary Society with promoting political movements against the safety of the republic, and was making preparations for the destruction of the missionary stations. The apprehended attack did not, however, take place, and assurances were given by the Executive Council of the Republic that the missionary station at the Kuruman would be supported and protected.

IV.—EASTERN AFRICA.

1. *Protestant Missions in Madagascar.*—The decrees of the Queen of Madagascar, directed against all professors of Christianity, remain unrelaxed in their severity; and multitudes, both of men and women, are suffering poverty, imprisonment and slavery. But, of late, these laws have not been put in force as regards new victims. Believers still continue to increase, and the Churches of Madagascar are multiplied, not only in the capital, but in different parts of the island.

2. *Roman Catholic Missions.*—Abbe Fava has been appointed Vice-Prefect for the Eastern coast of Africa, and will soon found several establishments with the aid of two missionaries from the island *Reunion*. A Roman Catholic establishment will also soon be founded in the capital of Madagascar, by French missionaries, who have been called to that city by the Queen.

CHAPTER XXXIII.

AUSTRALASIA AND POLYNESIA.

I.—AUSTRALIA.

1. *Discussions on Christian Union*.—*Rev. Mr. Binney*.—*The Bishops of Adelaide and Melbourne*.—*The Diocesan Synod of Adelaide*.—The possibility of a union between the Protestant denominations has been a prominent subject of discussion among the Protestant denominations. Especially *Rev. Thomas Binney* (*Congregationalist*), and the governor of South Australia, *Sir Richard Macdonel* (*Episcopal*), have exerted themselves to promote this union. The latter moved, at the Diocesan Synod of *Adelaide*, in June, the appointment of a committee to devise means for a closer alliance of the Evangelical denominations, but the motion was lost. (*Laity*: ayes, 13; noes, 17. *Clergy*: ayes, 9; noes, 7.) The Bishop of *Adelaide*, though refusing to invite *Rev. Mr. Binney* to preach in churches of his diocese, declared himself in favor of a union, but three conditions appeared to him indispensable: 1. The acceptance in common of the orthodox creed. 2. The use in common of a settled liturgy. 3. An Episcopate freely elected by the united evangelical churches. The Bishop of *Melbourne* is in favor of a co-operation of Evangelical Christians of various denominations, on the basis of the Evangelical alliance, but against an alliance of the churches.

2. *Church and State*.—The Sydney Legislature has, by a majority of *one*, refused the £14,000 special annual grant made for some years past to the church in that colony. It is considered as only the first step to the complete stoppage of all government aid—an end which may be reached, perhaps, within three or four years.

3. *Union of Presbyterian Bodies*.—The union of the synods of four different Presbyterian bodies in the colony of Victoria, viz., the Synod of the Free Church, of the United Presbyterian Church of Australia, of the United Church of Victoria, and of the Synod of Victoria, was consummated on April 7, at *Melbourne*. The united body will be called “The Presbyterian Church of Victoria.”

4. *Methodism*.—The number of church members in Australia and *Van Dieman's Land*, shows an increase of 1,100. (Increase of the whole Australasian connection, 2,600.)

II.—NEW-ZEALAND.

General Synod of the Episcopal Church.—On the 8th of March, 1859, the first meeting of a General Synod of the church was held, at which four bishops, the representatives of *sixty* clergymen, and lay deputies, representing their parishes, were present, Bishop Selwyn presiding. During the synod another bishop was consecrated, making the *fifth*; and a *sixth* was expected soon to be appointed and consecrated to take charge of the work among the Melanesian Islands, sufficient money for the endowment of the last-mentioned see being already invested in the English funds. That General Synod was the first meeting of anything in the British Colonial Church like a Provincial Synod, on the model of the General Convention of the Episcopal Church of America, consisting of bishops, clergy and *laity*; and the bishop there consecrated, is the first Colonial bishop consecrated outside of England itself.

III.—SANDWICH ISLANDS.

1. *Oahu College.*—This college was incorporated in 1853, and had, in 1859, a president, two professors, and more than seventy pupils. The majority of the pupils are children of the missionaries, five are native Hawaiian boys. It is proposed to raise fifty thousand dollars for the purpose of endowing its professorships, and the Hawaiian government have subscribed ten thousand dollars of this sum. The American Board of Commissioners for Foreign Missions, have subscribed five thousand dollars, besides the liberal donation to the institution of three hundred acres of land, college buildings, dwelling houses for professors and pupils, apparatus, farming utensils, &c., valued at thirty thousand dollars. The friends of the college are looking to the American Christians to complete the endowment.

2. *State of the Mission.*—The reports on the condition and prospects of the people are, in general, not favorable. The native population is almost everywhere diminishing. The number of scholars in the schools decreases, and some schools have been given up. By many a disposition has been manifested to return to their old heathenish practices, especially to the Hula (dances). Yet in some places cheering indications of increasing religious interest were

apparent, and at Wainea, Hawaii, 176 have been received into the church.

3. *Roman Catholic Missions*.—Ten nuns of the Order of the Sacred Heart have arrived at Honolulu, to establish an educational institution. Seven hundred dollars were contributed from residents of Honolulu, to furnish their house. They are the first nuns who ever set foot on the Hawaiian shores.

LITERARY NOTICES.

(1.) The New American Cyclopedias. A popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. In about fifteen large octavo volumes, of 750 two-column pages each. New-York: D. Appleton & Co.

The nine volumes of the "New American Cyclopedias," which have been published thus far, have been deservedly received by the almost undivided applause of the American press, secular as well as religious. For the theological department, the contributions of a large number of the ablest theologians have been secured, and the doctrines and the history of every denomination have been set forth with a fairness, impartiality, and accuracy, which is not often found in works of this kind. A Dictionary of General Knowledge, in order to secure general confidence, must of course strive to represent all the great religious controversies which have divided, and still divide, mankind, from the stand-point of an impartial observer, and to give, on persons and events, not subjective impressions, but facts on which all parties agree. The merits of the "New American Cyclopedias," in this respect, have been acknowledged on all sides. More than any other general Cyclopedias, it is distinguished for the *reliability* of its theological information.

(2.) History of the Church of Christ in Chronological Tables. By Henry B. Smith, D. D., Professor in the Union Theological Seminary of the city of New-York. New-York: Charles Scribner.

We count the "History of the Church of Christ, in Chronological Tables," by Professor Smith, among the most valuable works in the province of Church History, published during the year 1859. Not only by the ingenious mechanical arrangement, but still more by the comprehensiveness of its plan, the completeness of its material, and the skilful execution, it by far surpasses all former works of this class, English as well as German. We have examined with particular care the columns headed, *Growth of the Church*, and those referring to the modern history and present condition of the different Christian churches, and have found both these departments most valuable for reference. The plan of the work is well defined in the following announcement of the publisher:

"The whole history of the Christian Church, ancient, medieval, and modern, is divided into Six General Periods, and subdivided in Sixteen Tables. Each table occupies *four folio pages*, with exception of the 14th and 16th, which extend to five. The headings of each table give, in a concise form, the main points that distinguish the period and the table. The first column in each table describes the characteristics of the epoch, the second gives an outline of its Secular History, and the third is devoted to Literature and Culture. These three columns occupy the first page of every table, and are an appropriate introduction to the Ecclesiastical History, which is next exhibited in ten or twelve columns, each one of which comprises a distinct department of the history. One page of each table is assigned to the External, and two pages to the Internal History. The whole table synchronizes the History of the Church in different countries, and also its Literature, Polity, Worship, Discipline, Doctrines, and Heresies. The subjects and order of the columns are somewhat changed in the latter tables, so as to correspond with the changes in the History itself. Thus there are here new columns upon Christianity and Philosophy, and Missionary and Philanthropic Societies, and the History of the Church is given more in accordance with its national divisions. The History of Polity, of Doctrines, and Controversy, and of Church Literature, is presented as fully as the space would allow. Few important names or works, even in the latest literature, will be found to be omitted.

"Two Supplementary Tables are devoted to the History of the Church in America, from its first colonization. This has never before been attempted either in chronological tables or in the general histories of the church. The history of each branch of the American Church is exhibited with a somewhat disproportionate fullness, in the hope of making a useful book for ministers and students in all branches of the Christian church. Here may also be found a summary of our chief ecclesiastical and doctrinal controversies, and a full bibliography of each denomination.

Appendix.

TABULAR VIEW OF FOREIGN MISSIONS.

THE following tables, taken from the *Journal of Missions*, exhibit the statistics of the Protestant missions in the different portions of the foreign field, at the beginning of 1859 :

I.—WESTERN ASIA AND EUROPEAN TURKEY AND GREECE.

<i>Societies.</i>	<i>Missionaries.</i>	<i>Communicants.</i>
AMERICAN.		
American Board.....	61	..... 1,061
United Presbyterians.....	2	
Methodist Episcopal Board.....	3	
Seventh-Day Baptists.....	2	
Total.....	66	
EUROPEAN.		
English Church Missionary Society	6	..... 88
Church of Scotland.....	2	
Total.....	8	
Grand total of American and European Societies	76	

II.—INDIA, BURMAH, AND CEYLON.

<i>Societies.</i>	<i>Missionaries.</i>	<i>Communicants.</i>	<i>Pupils in Schools.</i>
AMERICAN.			
American Board.....	34	..... 1,571	..... 8,782
Presbyterian Board (including Reformed Presbyterians)	25		
United Presbyterians.....	3		
Reformed Dutch Board.....	6		
American Evangelical Lutherans.....	5	..... 86	..... 855
Methodist Episcopal Board.....	10	..... 99	..... 41
Baptist Missionary Union.....	85	..... 14,682	.....
Free-Will Baptists	4	..... 79	
Total	114		

APPENDIX.

<i>Societies.</i>	<i>Missionaries.</i>	<i>Communicants.</i>	<i>Pupils in Schools.</i>
EUROPEAN.			
English Church Missionary Society.....	111	7,176	22,844
London Missionary Society.....	46	1,608	
Wesleyan Missionary Society.....	24	9,258	
Baptist Missionary Society.....	83	1,265	
General Baptists.....	8	824	
Church of Scotland.....	6		
Free Church of Scotland.....	23	254	8,871
Society for the Propagation of the Gospel.....	98		
Irish Presbyterians.....	4		
Welsh Presbyterians and Calvinistic Methodists.....	4		
Basel Missionary Society.....	88	921	2,150
Leipzig Missionary Society.....	8	2,111	
Gosner's Missionary Society.....	5		
Total.....	859		
Grand total.....	466*		

III.—AFRICA.

<i>AMERICAN.</i>			
American Board.....	19	208	215
Presbyterian Board.....	8	207	175
Episcopal Board.....	6	286	1,213
Methodist Episcopal Board.....	17	1,553	862
Southern Baptist.....	28	1,185	632
American Missionary Association.....	8	48	80
Total.....	76		

<i>EUROPEAN.</i>			
English Church Missionary Society.....	21	4,464	
London Missionary Society.....	29	8,893	
Wesleyan Missionary Society.....	28	14,890	
Baptist Missionary Society.....	6		
Church of Scotland.....		857	825
Free Church of Scotland.....	5		
Society for the Propagation of the Gospel.....	25		
United Presbytery of Scotland.....	8		
Moravians.....	28	1,976	
Basel Missionary Society.....	11	170	168
Rhenish Missionary Society.....	21	1,707	
French Evangelical Missionary Society.....	19		
Berlin Missionary Society.....	15	187	560
Norwegian Missionary Society.....	1		
North German Missionary Society.....	8		
Total.....	188		

Grand total of American and European Societies. 264

* There are other missionaries in Southeastern Asia and the adjacent islands. The Moravians have 8 in Thibet; the (American) Presbyterian Board has 4, and the Missionary Association, 1, in Siam; and there are about 43 in the Indian Archipelago, mostly connected with the Netherlands, the Rhenish, and the North German societies.

IV.—CHINA.*

Societies.	Com-muni-cants.	Pupils in Schools.	Societies.	Com-muni-cants.	Pupils in Schools.
AMERICAN.					
American Board.....	14	76	English Church Missionary Society.....	82	277
Presbyterian Board.....	58	240	London Missionary Society.....	273	
Episcopal Board.....	36	18	Basel Missionary Society.....	120	24
Methodist Episcopal Board.....	15	158	Rhenish Missionary Society.....	63	
Reformed Dutch.....	40				
Southern Baptists.....	9				
Seventh-Day Baptists.....					

V.—ISLANDS OF THE PACIFIC.

Societies.	Mission-aries.	Commu-nicants.	Societies.	Mission-aries.	Commu-nicants.
AMERICAN.					
American Board.....	83	20,281	London Missionary Society.....	19	7,613
United Presbyterians.....	4		Wesleyan Missionary Soc'y.....	46	15,186
Methodist Episcopal Board.....	1	87	Free Church of Scotland.....	5	
American Missionary Association	1	1,022	Covenanters.....	2	
Total.....	88		Moravians.....	5	
EUROPEAN.					
English Church Missionary Society.....	23	5,884	North German Missionary Society.....	2	
			Total.....	102	
			Grand total of American and European Societies	140	

VI.—NORTH AMERICAN INDIANS, GREENLAND, AND LABRADOR.

Societies.	Mission-aries.	Pupils in Schools.	Societies.	Mission-aries.	Pupils in Schools.
AMERICAN.					
American Board.....	18	1,952	English Church Missionary Society.....	13	14
Presbyterian Board.....	16	670	Wesleyan Missionary Society.....	26	1,458
Methodist Episcopal Board.....	17	1,181	Moravians.....	37	1,324
Southern Methodists.....	27	8,869	Total.....	75	
Baptist Missionary Union.....	6	1,624	Grand total of American and European Societies	171	
Southern Baptists.....	10	2,000			
Baptist Free Missionary Society.....	2	14			
Total.....	96				

VII.—WEST INDIAN ISLANDS AND ADJOINING COASTS.

Societies.	Mission-aries.	Commu-nicants.	Societies.	Mission-aries.	Commu-nicants.
AMERICAN.					
Baptist Free Mission Society	8		Wesleyan Missionary Soc'y.....	74	46,565
American Missionary Association.....	6	405	Baptist Missionary Society.....	24	2,922
Total.....	9		United Presbyterians of Scotland.....	20	8,962
EUROPEAN.			Moravians.....	91	16,893
English Church Missionary Society.....	1		Total.....	227	
London Missionary Society..	17	4,697	Grand total of American and European Societies	362	

The statistics of the missionaries are given in the chapter on the ecclesiastical statistics of China.

ADDITIONAL STATISTICS OF THE UNITED STATES.**ADDITION TO CHAPTER XIII.**

The United Brethren in Christ have a printing establishment at Dayton, Ohio, at which are issued three periodicals: *The Children's Friend*, semi-monthly; *Der Frohliche Botschafter* (German), semi-monthly; *The Religious Telescope*, weekly. They have a university (*Otterbein University*) at Westerville.

The "Religious Telescope" has objected to our classing the United Brethren in Christ among the Methodist denominations. We were aware that they cannot be called Methodists in the same sense as the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South. But it seemed that their affinity to the Methodists was so much greater than to any other group of American Churches, that there is as much reason for classing them among the Methodists, as for giving to the Dutch and German Reformed Churches the name of Presbyterians, or to the Baptists the name of Congregationalists. In the first period of their history they were commonly called *German Methodists*. Their church government, with quarterly, annual, and general conferences, with bishops and presiding elders, etc., is the same as that of other Methodist denominations. The course of theological studies comprises the standard works of Methodism. These arguments, we thought, would authorize us to put them in the group of Methodist denominations.

ADDITION TO CHAPTER XV.

The United Synod of the Presbyterian Church (the Southern branch of the Presbyterian Church, N. S.)—Moderator, Rev. J. J. Robinson, D. D., of Maysville, Tenn. Theological School, near the University of Virginia. College, Maryville College, Tenn. Foreign Mission, in Greece. Presbyteries, 14.

ADDITION TO CHAPTER XXV.

Schwenkfelders, 5 churches, about 800 members; only in Pennsylvania.

Reformed Mennonites, about 100 preachers and 5,000 members.

Hoover Mennonites (Amish or Omish Church), have about the same number of preachers and members as the Reformed Mennonites.

A B B R E V I A T I O N S.

In the First Book the titles of some sources of information, which have been oftener made use of, have been occasionally quoted in an abbreviated form, viz.:

D. for Dr. Dieterici's article on the Creeds of the World, in Petermann's *Mittheilungen*, 1859.

G. A., for *Almanac of Gotha*.

Smith, for H. B. Smith, *Tables of Church History*, New-York, 1859.

Werth., for Wertheimer's *Israelitisches Jahrbuch*, Wien.

Wg., for Wiggers' *Kirchliche Statistik*. 2 vols. Hamburg, 1843.

W. K. Bl., for *Westfälisches Kirchenblatt*, published at Paderborn, Germany.





